



A PSYCHOLOGICAL AND POETIC APPROACH
TO THE STUDY OF CHRIST
IN THE FOURTH GOSPEL

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CONTENTS

INTRODUCTION - - - - -	ix
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PART I. EXPLANATORY ESSAYS

CHAPTER I

DIVINE AND HUMAN PERSONALITY

THE THREE-FOLD IN GOD AND MAN - - - - -	3
ORIGINS - - - - -	6
VIBRATIONS - - - - -	9
THE PARADOX OF PERSONALITY - - - - -	15
ETERNAL LIFE - - - - -	22

CHAPTER II

THE PSYCHE OR LIFE IN GOD

THE PSYCHE - - - - -	25
THE PSYCHIC ELEMENT, AND SOME SYMBOLS - -	44

CHAPTER III

THE MIND OR TRUTH IN GOD

THE LIGHT AND THE DARKNESS - - - - -	62
THE IDEA OF THE LOGOS - - - - -	71
UNITY, DIVISION AND RE-UNION - - - - -	74
PERCEPTION - - - - -	79

CHAPTER IV

THE SELF OR LOVE IN GOD

SELF AND SELF-KNOWLEDGE	- - - - -	83
IS THE SELF SIMPLE OR COMPLEX, MORTAL OR IMMORTAL	- - - - -	100
THE ORIGIN AND DESTINY OF THE SELF	- - - - -	107

CHAPTER V

EVOLUTIONARY VIBRATIONS

THE HOPE OF EVOLUTION	- - - - -	117
RE-INCARNATION	- - - - -	131
EKKLESIA	- - - - -	137
NOTE	- - - - -	140

PART II. THE FOURTH GOSPEL

SUGGESTIONS AND INTERPRETATIONS

CHAPTER I

THE FOUNDATION OR FIRST PRINCIPLE OR SOUL	- -	145
THE WITNESS OF JOHN THE BAPTIST	- -	151
NATHANIEL	- -	157

CHAPTER II

THE MARRIAGE AT CANA	- - - - -	161
CHRIST IN THE TEMPLE	- - - - -	170

CHAPTER III

NICODEMUS	- - - - -	178
JOHN THE BAPTIST	- - - - -	183

CHAPTER IV

THE WOMAN OF SAMARIA	- - - - -	185
SOWING AND REAPING TO ETERNAL LIFE	- - - - -	192

CONTENTS

vii

CHAPTER V

THE RULER'S SON	-	-	-	-	-	-	194
THE POOL OF BETHESDA	-	-	-	-	-	-	194
CHRIST'S EXPLANATION OF HIS POWER	-	-	-	-	-	-	201

CHAPTER VI

THE FEEDING OF THE FIVE THOUSAND	-	-	-	209
CHRIST WALKS ON THE WATER	-	-	-	216

CHAPTER VII

AMONG THE JEWS IN THE TEMPLE	-	-	-	-	218
A TEMPLE CEREMONY	-	-	-	-	223

CHAPTER VIII

THE WOMAN IN THE TEMPLE	-	-	-	-	-	225
CONVERSATIONS IN THE TEMPLE	-	-	-	-	-	227

CHAPTER IX

THE PHARISEES AND THE MAN BORN BLIND - - 233

CHAPTER X

THE SHEPHERD, THE BEAUTIFUL ONE	-	-	-	-	237
CHRIST AND THE JEWS	-	-	-	-	242

CHAPTER XI

THE " WAKING " OF LAZARUS	-	-	-	-	-	245
CONVERSATION WITH MARTHA	-	-	-	-	-	249

CHAPTER XII

THE LAST FEW DAYS - - - - - 255

CHAPTER XIII

WASHING THE DISCIPLES' FEET	-	-	-	-	-	269
THE CRUCIFIXION AND JUDAS	-	-	-	-	-	272
CHRIST TELLS OF HIS LEAVING THE KOSMOS AND OF HIS NEW MANIFESTATION IN DIVINE LIFE	-	-				279

CONTENTS

CHAPTER XIV

THE LAST SUPPER DISCOURSE	-	-	-	-	-	281
---------------------------	---	---	---	---	---	-----

CHAPTER XV

THE STORY OF THE VINE, THE TRUE ONE	-	-	-	-	291
-------------------------------------	---	---	---	---	-----

THE DISCOURSE CONTINUED	-	-	-	-	296
-------------------------	---	---	---	---	-----

CHAPTER XVI

THE LAST PROMISES AND CONDITIONS	-	-	-	-	301
----------------------------------	---	---	---	---	-----

CHAPTER XVII

CHRIST'S PRAYER	-	-	-	-	-	314
-----------------	---	---	---	---	---	-----

CHAPTER XVIII

THE GARDEN OF GETHSEMANE	-	-	-	-	-	324
--------------------------	---	---	---	---	---	-----

CHRIST'S WORDS TO PILATE	-	-	-	-	-	326
--------------------------	---	---	---	---	---	-----

CHAPTER XIX

DYING WORDS AND DEATH OF CHRIST	-	-	-	-	-	334
---------------------------------	---	---	---	---	---	-----

WATER AS A SYMBOL	-	-	-	-	-	337
-------------------	---	---	---	---	---	-----

CHAPTER XX

THREE RESURRECTION INCIDENTS	-	-	-	-	-	341
------------------------------	---	---	---	---	---	-----

APPEARANCE TO THE DISCIPLES ASSEMBLED	-	-	-	-	-	347
---------------------------------------	---	---	---	---	---	-----

STORY OF THOMAS	-	-	-	-	-	350
-----------------	---	---	---	---	---	-----

CHAPTER XXI

AT DAWN ON THE LAKE	-	-	-	-	-	354
---------------------	---	---	---	---	---	-----

THE SECOND CALL	-	-	-	-	-	358
-----------------	---	---	---	---	---	-----

THOUGHTS SUGGESTED BY THE LORD'S PRAYER	-	-	-	-	-	362
---	---	---	---	---	---	-----

INTRODUCTION

IN the following pages an attempt has been made to apply certain ideas, or suggestions, to the interpretation of the Gospel of John.

These ideas are related to some very complex problems both of human personality and of Divine Life.

As far as human personality is concerned, the threefold inner nature of man seems everywhere taken for granted in the New Testament. Thus an attempt to analyse the mysterious factors known as "soul," "spirit," and "mind," and discover their relations to each other and to the physical "body" is a natural prelude and accompaniment to the study of that clear and consistent vision of Divine Truth, that shines through every simplest word of Christ.

The corresponding idea of the threefold nature of God, and also of the Divine response in man, throws great floods of light on this task. It also brings a special test to bear on our beliefs as to the authenticity of various readings of passages in the New Testament. Because, if God is Love and Truth and Life, and possesses or knows no other quality, we have an absolute basis and test for all reasoning as to Christ's desires, thoughts and actions.

We realise his will, built entirely of the Divine love in him, his mind, the Divine truth in him, and his life, the Eternal life of God, immortalising in him a human psyche.

Thus for accepting or rejecting certain passages, we need no longer take our stand on disputed evidence as to historical authenticity. Most of us have noticed in everyday life, how easily circumstantial evidence can lead to false conclusions. How much more is this true of events and sayings nearly two thousand years old? There is no possibility of knowing, when dealing with a written manuscript, the age of the manuscript from which it was

copied, or the authenticity or incorrectness of the tradition on which it is founded. Thus, for all we may know, the latest manuscript may be, in deed and in truth, more historically correct than the very earliest at present extant. Because the later manuscript may be copied from an earlier, or even a contemporary account. Or it may have been written down from the carefully preserved and absolutely accurate account of an impartial eye-witness, told over and over again and handed down from Christian to Christian, with that strange exactness of memory, characteristic of the mental equipment of unlettered, but thoughtful and earnest people in primitive times.

But here again we must move very cautiously. For recorders were not always impartial or strictly honest. Even as early as A.D. 170 we find Dionysius Bishop of Corinth, writing a letter to Bishop Soter of Rome complaining of people who tampered with and falsified the sacred writings, "the writings of the Lord." This means certainly the Gospels, but may also be the Pauline Epistles. In considering the motives for such falsification, there is a factor that must not be forgotten. This is the struggle that there was in the earliest ages between orthodox people and heretics over the text of scripture. Both sides incessantly accuse the other of garbling and changing words to suit their views. Once, at all events, the text was avowedly altered and corrected by officially appointed "correctors" to bring it into line with orthodox dogma. Thus the scriptures as we know them bear witness to the bitter struggle between opposing schools of thought in the first few centuries after Christ. This struggle seems to have reached its climax, as it were, in the doctrine of the Resurrection. The passion with which the orthodox held the dogma of the Resurrection of the physical body, and also the belief of heretics in a wholly spiritual Resurrection and life can be traced in the vivid Epistles of Jerome and other early writers. But these warring opinions can also be traced in the contradictory fragments in different gospels,

in the strange repeated assertions that Christ ate, even lit a fire, and cooked a dinner, and also on the other side, in the sudden interpolation of "Ariston the Presbyter" in Mark xvi. 9, where he introduces the idea of Christ in "another form." It seems we cannot doubt that the text of scripture has been garbled and altered at different times by different people according to the religious tenets and doctrines of different schools.* Indeed these considerations might fill our minds with confusion and despair, if we did not base our beliefs beyond all texts on an inner living knowledge of Christ. That every man can have. This inner knowledge is the triumph of Christ's resurrection.

Thus a sceptical mind may find it easy enough to dispute any archæological or historical conclusion.

But the inner or poetic test of faith in Christ's character and purpose, though perhaps more difficult, is far more satisfying, as indeed it seems far more in harmony with the relation of Christ to the minds of men, and his insistence on the faculty by which they should know him. The nature of God is the key to all truth.

Thus to anyone who believes in the universal Infinite Love of God in Christ, any saying attributed to him that is not in harmony with Universal Infinite Love, is, by the nature of it, incredible.

There is no desire in this book to discredit any of the many beautiful interpretations that have haunted people's minds through the ages. It is only an attempt to dig a little deeper into that mysterious region within us, where are the hidden springs of the fountain of "water that rises to Eternal life," with the hope of adding here and there a shade of meaning to truths already much loved and pondered over by the many to whom they are life as well as truth.

In this work it has been found necessary to use some words in special senses. This is because of the inherent

* For an account of this process see Professor Eberhard Nestle's "Introduction to the Textual Criticism of the New Testament."

difficulty of expressing an unfamiliar idea in familiar words, and the necessity of sometimes using words deprived of the usual associations that cling to them. Thus, for clearness sake, an attempt has been made in the Essays in Part I to put into words the meaning that attaches itself in the author's mind to such expressions as the psyche, vibration, the universal psyche, death, evolution, the Self, God, etc.

Such words as these are used as they might be used in a poem, without any reference to preconceived technical, mechanical, philosophical, or theological meaning.

Taken in this way they often seem to convey or imply certain relations and subtle distinctions that are hard to define and express in words, because they belong to a region that is on, as it were, the very inner verge of consciousness. Theosophical or theological terms such as re-incarnation or the Logos, have been used when necessary in this way, often without reference to their technical, theosophical, or theological meaning. Though the outlook is, to a certain extent, psychological, it is not claimed that the ideas or phraseology are those of any modern school of psychology.

The reader is asked to look on this book as the result of that experience that Friends call a concern, on the part of the writer, to offer to others certain personal intuitions and ideas, that have no claim to scholarship, but are the result of a study of the New Testament, prayer, and experience. The only reason for publishing it is the hope that some other person may find in these suggestions and struggles after truth, an idea of eternal life in Christ to which their minds can respond. Those who have found thoughts that are precious and revealing to themselves must always offer them to others, in case someone else may be sensitive to receive them. The essays have been abbreviated as much as possible, and are only included to make clear the author's mental approach to the mysterious and deep truths of life and love in the Fourth Gospel. Because of the confusion arising from different ideas of God, and of God's relation to man, it has been thought necessary to enter into a precise

definition and explanation, almost every time that the name and work of God is mentioned in the Gospel. This has not been done without a realisation of the very serious risk of the tediousness of constant repetition. But any, even a casual, or passing, identification of God with "Power" or any vague idea of "Righteousness," would have been fatal to the purpose of this book.

To a person not wishing to rest any conclusion on the interpretation of one or two passages, the only satisfactory plan seemed to be to go through the whole Gospel, to test the reconciling and illuminating power of certain suggestions.

And here I must ask the reader's pardon for any errors I may have fallen into in the attempt to explain and justify ideas that are in the last resort founded on intuition. Mistakes in interpreting subtle shades of meaning in one who is not a scholar, together with those caused by the layman's crude conception of scientific ideas, are bound to creep into a work of this kind, however honest the attempt has been to avoid them. But when all this is allowed for and discounted, the ideas themselves must stand or fall by a wholly different standard. Ultimately, two questions arise. Had Christ really ideas like these in his mind? And are these ideas false or true, or how far are they false or true? The answer to these questions is of course the only thing that matters. Thus it is on the ideas themselves, and not their exposition that the reader is begged to concentrate attention.

One of the reasons for an attempt at a poetical interpretation of Christ's words lies in the fact of his method of expression. He does not reason and deduce and grope towards truth. He has the genius and the certainty of absolute perception. He sees truth clearly, face to face, and puts it into exact words. To help people to understand it, he uses the metaphors and symbols of poetry.

He treats the whole sense-realised world as a storehouse of imagery for the Divine Reality. This method does not

seem to aim at proving truth. Christ's conclusions do not rest on any elaborate basis of abstract argument. But this is probably because truth cannot be proved by argument to everyone's satisfaction, else all philosophy would come to the same conclusion. On the other hand, truth can be seen, and anyone who once sees truth is satisfied and convinced for ever. Christ's aim is to make people see truth, not to try and prove it. And for this reason he puts it before them, under the symbols of easily understood and familiar objects. Thus his every metaphor is like his life, a sort of incarnation of truth.

We value poetry for its vision, not its arguments, and all the greatest poetry is an attempt, however feeble, to speak in the manner of Christ, from an inner light, with a direct appeal to the power of vision in others.

Like the imagery of all poetry, the symbolic language in the Fourth Gospel is mainly concerned with the common things of everyday experience.

Bread and wine, the growing corn, the harvest, the life of the vine, shepherds and sheep, eating and drinking, wind, fire, and water,—all the ordinary facts and experiences of a simple outdoor life become, at his touch, something greater than themselves, images radiant with the Divine poetry of eternal things.

As we study the relations and implications of these simple symbols, new spiritual relations and associations of strange divine realities seem to shine out before us.

The common water of every day life is our mysterious, fluid, adaptable, changing nature. It can be rocked with stormy emotions, over which broods the unalterable serenity of Christ. It can be changed into the wine of eternal life, for the wedding feast of the human and divine, it can rise up like a fountain to the Life of Lives; it can be the Living water flowing from the Rock in the Wilderness, for the necessities of thirsty pilgrims; for it is the living, shining element of desire and transmutation. The bread and wine that we eat for our body's sake, cry out to us of the building up of a new

spirit within us, the spirit that moves on the face of the waters, and that lives by the Bread of Life, the living love of God. The voice of Truth in the world, the Good Shepherd, calling to the sheep, the door of Love through which life must pass, the great Life of the Vine, streaming through the branches, make clear to us unthinkable realities in the inter-relation of divine and psychic life, that inter-relation that is both the truth and the beauty of the Kosmos.

But perhaps the deepest reason why Christ did not express his Logos in terms of abstract philosophy is to be found in the inner nature of his knowledge of God. Truth for him was one with and inseparable from Life and Love. Any philosophy that separates truth from Life and Love must lose touch with reality, and reality is the only wisdom. Therefore no thought is really true unless it is lived, and unless it is, in its essence, love. For (in Christ), Love Truth and Life were and are for ever one God.

Thus one must clear out of one's mind the fancy that Christ's mode of expression was due to some strange inability to cope with the abstract complications of philosophy or a condescension to the needs of the uneducated. It was the inevitable expression of his nature. For it arose directly out of the compulsion of his ever-present inner vision of the unity of God.

NOTE. Capital letters are used throughout this book not as a mark of reverence but simply and solely for the sake of clearness. Thus their presence or absence is never meant to imply any dogmatic attitude whatever.

PART I
EXPLANATORY ESSAYS

CHAPTER I

DIVINE AND HUMAN PERSONALITY

“ I am the Way, the Truth and the Life ”

THE THREEFOLD IN GOD AND MAN

It is almost a platitude to say that we can know nothing of a thing except in its relation to ourselves. And it will not be disputed that the limit, if there is one, of God's relation to us, is the limit of our knowledge of God.

Neither will anybody dispute that, in the New Testament, God, in relation to mortal life, is defined as Love, Truth, Spirit (or real life), the Father of all life. This, then, is all we know of God, Love, Truth and Life, the Father, or source, or origin of life love and truth.

If we realise the comprehensiveness of absolute character in the first three statements, we shall realise that the expression “ Father ” does not refer to or exalt any special human relationship between man and man. From a physical point of view our life seems to come from our parents. To say “ Our Father ” is to assert that in reality our life comes from God, who is therefore, speaking in symbolic language, Our Father. Further than this we cannot carry this imagery. For human relationships are all made up of a mixture of Love, Truth and Life, and of hatred, falsehood and death. In God there is only Love, Truth and Life. Therefore, the relation of a father and child is not necessarily like the relation between God and man, except in the way that any human relation may be, that is, in so far as there is nothing in it but absolute truth, universal love, and real or eternal

4 STUDY OF CHRIST IN THE FOURTH GOSPEL

life. This would imply a perfection hardly attained by the most beautiful human relation.

We may take "the Father," then, to mean simply the Being in whose image we are, and whose life is in us, and whose nature is threefold. And the reflection of, or response to that three-fold nature we can find in the threefold being of man—the "child" of God. (There is nothing vague or accidental in this. It is sheer cause and effect.) If we say God is Love, we mean that Love is the universal will of God. If we say God is Light, we mean Light or Truth is the infinite Mind of God, and if we say God is Spirit, we mean that Spirit is the Eternal life of God.

The reflection of this division is obvious in the nature of man. But the nature of man is fluid; we are not a Being, but a Becoming. Life, Truth and Love are not yet ourselves, they are the "spiritual seed" that is growing in us. For Human life is made up of time, past, present and future.

Our idea of God is far more static.

1. Thus we say God is Spirit or Eternal Life. But in man is psycho-physical Life. This life of body and psyche which was, in the past, only psycho-physical, is, in the present, intellectualised, and will be, in the future, divine.

2. We say God is Truth.

But in man is only the human fallible response to Truth, the Mind.

In the past this mind was not developed in us, it is now the fallible power of human thought, subject to psychic illusion. But it will be absolute Truth in the future.

3. We say God is Love.

But in the present in man is desire and repulsion, love and hate, good and evil. This will was once, in the past, wholly psychic or animal. Through the truth in Christ it is intellectualised and spiritualised, it will in the future become universal infinite Love.

Thus the life (psyche), mind and self of man, are in process of being made in the Image of God, and thus all our life is movement and change.

The physical body is not mentioned, because it seems to be only the outer husk of the psychic form, the only part of us that is obviously not destined to immortality. Its great importance in human life only comes from its connection with the psyche, for when the psyche, which is its life, is withdrawn, it falls to pieces.

Thus one imagines the man that we are all destined to become, will be composed of psyche, mind, and spirit, living wholly in the Life, Truth and Love of God.

God is Our Father, then, in the sense that every vibration of Love, Truth and Life in us is divine.

These three are identical, for they are part of our being, therefore if our wills are Love, our minds will become Truth, and our life or psyche become Spirit.

Therefore Christ lays all stress on Love as the fulfilling of the Law. For our wills are conformed to the divine image of Love, all else follows as the full "gift of God." The foundation of eternal life is thus in our wills. God is both personal and impersonal, being the Father of the personal and impersonal in us; the personal life, the impersonal mind, and the will, that keeps its personality whilst struggling towards the impersonality of universal Love.

One might almost say in terms of human capacities :

Love is activity in God ;

Truth is possession in God (taking and giving knowledge, the only thing one can possess).

Spirit is vitality in God ;

And these three are one.

And thus one might say in the Lord's Prayer, which seems to summarise Christ's teaching of our relation to God :—

Thy Kingdom of Truth come (within us) . . .

Thy Will of Love come into being (within us) . . .

Give us this day our daily bread of Life (within us) ;
and end it with :

Thine is the inner Kingdom of Truth, the inner Will of Love, the inner Glory of Eternal life.

6 STUDY OF CHRIST IN THE FOURTH GOSPEL

ORIGINS

The psychic region in relation to mind and self is known to science as the "Unconscious." The more old-fashioned psychologists spoke of unconscious or subconscious mind. But many of the new psychologists seem, to a certain extent, to have given up the idea of mind, at all events as an independent factor in human consciousness.

In the unconscious they discover three great instincts charged with the energy of animal life, (which they call libido). Our mental life seems to them to be built out of the sensations that respond to these instincts. These instincts are the ego instinct, the herd instinct, the sex instinct. All our activities of thought, word and deed are, it is often asserted, *nothing but the working out of energy, inherent in these instincts.* Religion is the result of the herd instinct (the influence of society on the individual), or the ego instinct (the reaction of the individual against the tyranny of society), and all its different forms can be accounted for by a clash between these instincts.

Now the idea of these three instincts in the deeps of our being has, through the ages, been familiar to religious people, as the three root causes of what theologians have called original sin. But they have always looked upon them as the roots of evil in our nature, to be steadily controlled and transcended by anyone trying to be a Christian.

The names they gave them were not so polite as the definitions of our modern scientific Calvinists. They called them the World, the Flesh and the Devil. The world was, of course, the "herd instinct"; the flesh was the sex instinct. Quite distinct from these was the Devil, under which rather strange heading were classed all the sins not attributable to the influence of the world, or to the temptations of any form of sensuality, but such things as anger and pride and contempt, the direct results of the swollen ego instinct. (The sin by which the Devil fell in the old theology was always pride.)

But in this primary foundation region they found forces to the existence of which our modern investigators are blind. For in the psychic region, the foundation of our being is the word or Logos of God, and there, if anywhere in our nature, do we find the Divine living vibrations, the vibrations of the very being of God, Love, Truth and Life.

The proof of their existence is the same proof that we have of the existence of the "three great instincts." It lies in our power of responding to them in conscious life. Anyone who has ever felt the sheer passion for impersonal Truth will find it reasonable to think that this passion has its cause deep down in some vibration in the very roots of our being, just as much as a person, obsessed by sex, seeks his tormentor among the forces in the primary unconscious.

It is possible for any man to stop responding to the clamour of animal instinct, and listen to the voice of absolute truth, and universal love, in his inner being.

By these substitutions a man is "born again," not of blood, nor of the will of the flesh nor of the will of man, (the ego instinct, the sex instinct or the herd instinct), "but of God."

For all life, as we know it, is a response to stimuli.

The psychic energy in us does sometimes seek its fulfilment in a response to the clamour of the three instincts, which many a modern theorist dreams to be the fulfilment of true and healthy life.

"Whosoever drinks of this water shall thirst again," and it is almost a platitude to point out that these instincts are never fulfilled, and that the more you satisfy them, the less they are satisfied. In dealing with the evils of "repressed" sex, the psychologists often seem to forget that the logical results of unrestrained sex instinct are disease and death. Not that "repression" from the outside is the way of life. Christ's suggestion is a quite different and a wholly active one. "Follow me," he said. "Leave everything and follow me." There is nothing passive in this, but a substitution of activities. It is not repressing evil, it is dying to it and living to God.

8 STUDY OF CHRIST IN THE FOURTH GOSPEL

And this can only be done by such a desire to listen to the divine voice of Truth, Love, Life, in one's inner being, that one becomes quite indifferent and insensitive to the three vampire instincts for ever trying to direct the stream of psychic energy to their own uses. And thus the stream of life diverted, for a time, from its real destiny of response to the divine vibrations, with effort and struggle regains its freedom, and becomes a fountain rising to eternal life. Indeed, the morass of satisfied desire and insatiable craving, which is unquestionably the logical outcome of unrestrained and deified instinct, seems a poor substitute for the everlasting energy of love and truth, which is Christ's promise of "Eternal life."*

The three Divine energies in the foundation of our being are eternal and timeless, but the response to them is in time, thus it is possible to respond to one more than another. Even the less materialistic among psychologists do not seem to be conscious of these three fundamental energies. For they speak of the varied and intellectual energies of life, not as a simple response to stimuli but as a "sublimation" of energy really belonging to animal instinct, forced into other, presumably more artificial channels. Whence comes the stimulus for this "sublimation" they do not explain. But if John's theory is true, and the Logos of God is deep down in our unconscious being, there is no need to suppose any process of sublimation, the mere response to a mysterious stimulus will account for the existence of the wonderful world of human thought and actions. For, as the nature of God is threefold, the response in us to the Divine is also threefold. Thought comes into being in us through our response to the Divine Light or Truth.

The response to the Divine Love is the outgoing love in us that unites us to God, and to all living things. ←

* The suggestion that the three great instincts should be controlled and transcended is not meant as a criticism of any outward state of human life, such as marriage or membership of a society, or the possession of money or rank. It is not our circumstances that matter, but the attitude of thought and desire that lie underneath them.

The response to the Divine Life in us is the human life and creative energy that rises at last, with the help of Love and Truth, into real Eternal life.

VIBRATIONS

The word "vibration" is constantly used throughout this book. It is taken to mean a repeated movement which sets in motion a chain of related movements—on the principle that life is always a response to stimuli, and all stimuli involve movement; this purely physical idea has been widely applied to psychic, mental and spiritual life.

Because in the light of the idea postulated here, all physical happenings can be explained by the dim and conditioned working out of psychic, mental, or spiritual forces, translated as it were into terms of matter.

Some modern scientists assert that matter in itself may be nothing but a form, or appearance to us, of physical energy, because it fluctuates in its mass, according to the presence or absence in it of energy. Dr. Harry Schmidt, in his "Relativity and the Universe" (page 124) gives an illuminating illustration of the interchangeable nature of matter and energy. "If the quantity of energy contained in a body be increased, its mass will, according to Einstein, increase simultaneously. Take, for instance, the ivory ball on a billiard table. In order to transport it from a state of rest into that of a particular velocity, you require a very definite amount of energy. After you have found out by experience the amount of energy; you may let the ball come to rest again, and have the light of an electric arc lamp turned on it for some time. A large part of the light will be absorbed by the ivory, and the energy contained in the ball will show an increase. If you should now measure again the energy required to obtain the velocity reached before, according to Einstein, you ought to find a higher value than in a ball not subject to radiation, and therefore poorer in energy.

"For an increase of mass is said to go hand in hand with an increase of energy, and consequently the ball subjected

10 STUDY OF CHRIST IN THE FOURTH GOSPEL

to radiation will resist the effect of force more vigorously than the ball not subjected to radiation, and therefore poorer in energy." The deduction made from this by Dr. Harry Schmidt is that, at bottom "matter can be nothing but a particular form in which energy appears to us" ("Relativity and the Universe," p. 125).

It is beyond my power to criticise the process by which Einstein leads to this conclusion, but it is interesting to note that some modern scientists regard the whole seemingly solid appearance of things as a mode of relation through which we perceive what is essentially energy and movement.

If we imagine the nature of physical things to be energy and movement, it seems to follow that their relation to one another is the power of moving one another, through their own movement. This would be true both of the wind that blows down the tree, and of the inner movement of outwardly inanimate things such as a magnet. For the magnet's power, of drawing iron and steel to itself, would reside in the relation between the vibration of its inner electrons and the movement of the electrons in the metal. Or rather, perhaps, in the effect of the energy of which it is to us an appearance. The energy in one material thing is not always sensitive to the energy in another. It is impossible to enter here into an examination of the many degrees of comparative sensitiveness, relation or absence of relation in material things, but it is easy to see that the energy of wind does not affect the energy of light, in the same way as it affects the energy of water.

Thus some things are dead to one another, other things live feebly to one another, other things, or forms of energy, are thrillingly sensitive to one another.

The idea underlying this book is that the universe is made of one substance, which is energy, or movement; and that these suggestions can be carried very far indeed.

For we are at once faced with the fact that all physical energy is in living or moving or vibrational relation with the energy or movement of psychic life. Psychic "Life"

we know as desire and repulsion. If it was not for this close relation we could not raise our arms or walk or eat. From whichever point of view we look at it, whether we say psychic force (desire and repulsion) is physical, or that physical force or energy is psychic, it seems likely that these two forces are either identical or closely related, and the relation between them a question of different rates of vibration. Especially is this so if we discover an identity between the psychic force that is the individualised energy of animal life, and the psychic force that is the less individualised elemental energy of the earth, appearing to us in the likeness of plants and minerals.

But far more subtle and intense, (or perhaps rapid) than the life of feeling, is the life of thought, which is linked closely to it by those continued vibrations of desire and will that we call the effort of thought. Between our feelings and thought there is the great chasm of a wholly different mode, or perhaps rate of vibration ; and there is the likeness involved in the fact that thought too is vibration or energy or movement, for there is nothing else to be.

Then we come to the remoter region accessible to human energy, where again, through the effort of desire and will, thought becomes prayer, and feeling Love ; and Life begins on a new scale, as it were, of vibration.

It is perhaps a daring suggestion that that remoter region is as nearly linked to our psycho-mental nature as our physical life is. And in all these cases the relation is formed, or the new mode of movement attained, by vibrations of will and desire. Thus the Life in us that is mental, psychic and physical, is also potentially spiritual or divine. It can, in fact, be " raised to eternal life."

Again, the energy of love and prayer is a vibration of human psycho-mental activity, that in physical life we perceive as thoughts, words and deeds. At the same time, it consists of those mental and spiritual vibrations of our nature that appear to us, not as a substance, but a living relation with that mysterious centre of all energy, where

12 STUDY OF CHRIST IN THE FOURTH GOSPEL

Life becomes eternal, all-knowing and universal. This is the Divine Life that is in Jesus Christ, and it is in that life that he prepares a place for all life. It is God, "the Father of Lights." One might say then that psychic energy, physical energy and matter are in a sense One.

But this One is again inseparable from the spiritual truth or Life in God, that is the reality behind movement. That this truth, or the creative force of God can only be conceived as movement in our minds, is the justification for speaking of the Divine or spiritual "vibrations" of Love, Truth and Life that stimulate in ourselves the same living movements. To become one with them as we are now one with psychophysical energy, is the adventure of Christian life.

Energy itself may, perhaps, be considered as both rest and movement, if there is such a thing as rest; but its relations with other energies are always in movement.

It will be seen that we have got to the idea of one ultimate substance everywhere, but that substance is not substance, but energy. With this addition, that the energy that is one substance to our view, can only affect the energy that is another substance, through the vibration or movement of some kind that is its "nature." Thus the word "vibration" develops a wider meaning as the medium of stimulus, interchange and sensitiveness, in the energies of material, psychic, mental and spiritual life. If one thinks of matter, emotion, thought and prayer, simply as different modes (or perhaps rates) of vibration, and God as the source of all vibration, Christ's extraordinary gospel of transmutations becomes easier to understand.

For his claim to "make the dead live," "to give life," "to raise a man from the dead," "to give life more abundantly," would be in its essence a claim to understand and show people how to transpose, as it were, their living energy into a different key or rate or mode of vibration. Real life, deathless, true and divine, is, from the process point of view, the result of this change in the mode of vibration. This idea seems nonsense to many people, but the simplest person who

tries Christ's adventure of Love, however feebly, does begin to feel the truth of its possibility. "To know thee, the only true God, and Jesus Christ, whom thou hast sent" is indeed the beginning to many of a new and far more real and vivid life or mode of vibration, for it is an attempt to respond actively to the stimuli of Love and Truth.

Such a transmutation is indeed more thinkable, if one sees all changes of growth or appearance, as changes in the mode of the living energy that is matter. Water, by the action of fire, is turned into steam; for disintegration and re-adjustment are appearances that accompany change in vibrational life. It seems likely that life cannot reach its goal of fulfilment in Reality, without that disintegration and readjustment we call death. But in this case the appearance that accompanies a great change in vibrational life is entirely one of the disintegration and readjustment of the energy that is matter. The energy that is feeling, thought and prayer, can only be perceived, even in this life, by the same forces in ourselves; and in their new adjustment, they seem remote from everything in us, except the strongest vibrations of our spiritual living. Even if the theory of the identity of matter and energy, in its extremest form, should prove untenable, yet the conception remains of all action, feeling and thought as living movements. This conception seems to justify, in dealing with these matters, the use of a word usually confined to physical science. The word "vibration," with its suggestion of force that creates or stimulates force, seems indeed, to be the nearest that one can get to expressing a mysterious and universal truth, the truth that is behind creative movement. All our everyday experiences can be described in terms of vibration, for there is nothing static in life. Thus the human psychic equivalent to a physical reaction from a stimulating vibration, is the psychic reaction of emotion, such as anger, fear, gratitude, joy, attraction and repulsion, etc.; the "affects" of psychology, all of which are movements, and start in their turn, a chain of related psychic movements, or vibrations. These movements

14 STUDY OF CHRIST IN THE FOURTH GOSPEL

may develop into a quarrel, a friendship, a love-affair, or into any of those networks of involved rhythmic movements that we call a relation between human beings. It is impossible to speak of the fluid, moving, give and take, of these always evolving relations, in static terms, and the language of dynamic movement seems to get far nearer to reality. For a succession of rapidly changing relations is the unchanging element in psychic, as well as physical, life.

This is also true of the life of thought, which is composed, as long as it is alive in us, of rapidly changing relations to things. And all these living changes seem to be traceable to what we might call a living movement within us, responding to the stimulus of a more or less mysterious outside movement. When this movement gets blocked and the vibrations tend to work themselves into a sort of blind alley of repetition, we have what is called a "complex."

Our minds are open to all sorts of influences, present and "past," and indeed they seem to be environed by the movements or vibrations of the minds of all men, through the ages. And it is amazing how a thought rushing out of a human brain, thousands of years ago, can stimulate to action a living, moving thought in a present-day mind. But beyond this, most of us are conscious at one time or another, of the stirring of unaccountable impulses and intuitions in the deeps of unconscious mind. In this book an attempt has been made to trace the movement of certain mysterious forces or stimuli in our mental environment. This leads to the conception of God as Living Truth, the living truth that is in Christ. This movement towards us is called by John the "Logos."

Again, the idea of vibration seems very helpful in understanding how our eternal life may spring from our power of response to the universal love that is the vibration, as it were, of the being of God.

For in looking at God as perhaps the energy that is the still centre of all movement, or the moving force centred in rest, the sun from which the rays pour out all over the earth, we

seem to reach the idea of responsive divine life in ourselves rushing out to meet the light, a response to the stimuli of Divine vibration. There is nothing materialistic in this idea, because the sun is only a symbol of the idea of God, and the rays that stream out are Love, Truth and Life, dynamic forces, creating through their movement responsive dynamic force in us.

THE PARADOX OF PERSONALITY

The Logos is near God, the Logos is God

This phrase is at first sight puzzling, and contradictory. For half of it seems to introduce an idea of duality which the other half contradicts. The obvious criticism is, of course, if you are near a thing you cannot be it.

But the puzzle may be merely due to the space and time limitations of our thinking that somehow turn most truths into paradoxes.

These limitations are, perhaps, responsible for those cast iron ideas of personality that have complicated and confused the understanding of many people.

It is necessary to clear one's mind of these before one can think one's way into the multitude of implications and suggestions that seem to lie behind the short, essential positiveness of John's gospel. People have thought much about the personality or impersonality of God, and many books have been written on one side or the other. May it not be that new light could be thrown on this problem by a deeper and fuller understanding of human personality, with its complex elements and its flowing, vivifying, changing life, evolving into ever new adjustments. Life is, indeed, a response to stimuli; for the moment, at least, we are what we respond to.

It is rather odd that the only part of us that does not change, the part that can say "I" through every sort of change in character and consciousness, is the eternal that exists in us in response to spiritual vibration. This part of

16 STUDY OF CHRIST IN THE FOURTH GOSPEL

us, the very essence of personality, is also quite unlimited, in fact it is the infinite in us.

Here, where the true foundation-personality is to be found, we meet something far less rigid than appears, even in the surface ever-changing flow of things, that we ordinarily call personality. For we find the essence of our spiritual being, the spiritual vibrations of Love, leading to Truth and to Eternal life. These movements are personality in us, and they know no boundaries. They are the new divine Self in us, springing up towards Infinity and Eternity.

The argument about the personality of God has usually roughly resolved itself into two contentions, the arguers, as all arguers tend to do, have ranged themselves on two opposing sides.

One set of people have maintained that God is impersonal, because to attach an idea as limited as what is usually meant by "personality" to God, is entirely false, and almost blasphemous.

The orthodox, on the other hand, have clung to the idea of personality, as the only means in thought through which we can call God our Father, and enter into a real relation with Him.

(The word "Him" is here merely used to avoid the lifeless association of "it.")

A philosophic idea of God such as Spinoza's—one substance with its only known attributes of extension and thought, seems true as far as it goes, if we take extension and thought in the sense of life and truth, but it leaves out all the ideas covered by Christ's emphatic phrase, "God is Love."

Perhaps "thought" and "extension" as modes and attributes of God, give rather a static feeling, as if extension was not really the living, glowing vibration we know as life

It makes one rather imagine the multiplicity of things as a great series of wooden chips, cut out of a living tree, instead of a living, shining, rushing stream of divine expression. Spinoza talks of the intellectual love of God. But this emotion seems to be very incomplete unless it is also the

intellectual love of Love. If Truth is not Love, can one love it? There is something dimly hostile to one's mind in a conception of truth that is not love.

The great motive for the intellectual love of God must surely be the knowledge that Truth is Love. The knowledge that Eternal Life is Love, is, of course, another motive.

But the full motive that gives rise to the most passionate religion is knowledge of the identity of all these three, the adorable truth that universal, absolute Love, essential, absolute Truth, and Everlasting, infinite Life are one. And that one is God.

Christ's teaching about God, expressed in his own nature, seems to go beyond and under every other philosophic or religious theory.

The existence whose expression is in modes of extension and thought, is as unsatisfying as an explanation of all things, as the Middle Ages conception of a sort of magnified king on an external throne. Both of them leave unexplained much in our consciousness that we feel derives from God.

Reading the New Testament, one begins to imagine gropingly the spiritual reality of which our ideas of personality are a psychic shadow, limited by time and space or "space-time," which is, perhaps, only another name for the psychic element, with its soul of desire.

But because we are conscious of the divine and limitless nature of real personality, the Divine Self, whose vibrations, being universal love and truth and life, are focussed and live in every living being, we need not neglect the idea of God as the eternal, transcendent universal fountain of all our modes of expression, feeling, thinking and doing.

God is the element of life, as well as the Living Father, the element of Love as well as the Lover of men; the element of Truth as well as the All-knower. Indeed, it is a curious fact that it is the very faculty in us that refuses to believe in a limited personal idea of God, that can and does bring us into relation with the true, unlimited, universal Father of Life, Love and Light. Because it is that faculty in us

that is a child of the True, that is a response to the vibration in us of Truth. This faculty refuses to take the psychic shadow of personality as a substitute for the real spiritual truth of life and being, for it is in itself the germ of the new self in us.

We feel that our God must transcend all limits, and all known ideas, not because we despise our own finite nature, but because we perceive that there is something deep in ourselves that transcends all limits and all known ideas, and that cries out for its Father, the element to which it belongs.

The divine potentiality in us, is, perhaps, the striving towards the "birth from above" by which we become the children of Love, Truth and Life. To become the child of a thing, in the poetical language of Christ, seems to mean that when you respond to a vibration you become what you respond to. So those who respond continually to the three great vibrations of animal life become children of this Kosmos. But those who respond to the Light become children of the Light, and are born "from above" (of the vibrations of God).

Indeed it seems not that God is less mysterious, but that we ourselves are more mysterious than many of us know; and that in some queer way every reality of God is a potentiality in man. And it is only through studying the immense potentialities of our own personalities that one will get a glimpse of the spiritual reality of personality in God, a glimpse that helps us towards a possible conception of our own personality in Eternal life. That is Life that is unlimited Love and Truth.

When we apply to God the limited, fixed personality with its rigid outline, which, for some reason, we have been contented with, as an adequate concept of our own strange, flowing, profound being, we are at once dissatisfied.

But this dissatisfaction need not lead us to reject the idea of a God, personal as we are personal, or rather, perhaps, impersonal as we are impersonal.

If we think, then, of God, and the expression or logos of

God as being one, it stands to reason that as God is Love, Light, Spirit, so the expression of God or Logos in the foundation of our minds must vibrate with these three realities, for what is the Word of God, but the expression of God ?

It is likely, then, that the word or Logos, in John, may have meant primarily the spiritual counterpart of language or coherent and communicable thought—the will in God to truth, love, life, extension in all things. This would cover the whole of our knowledge of God, which is simply God's relation to us. Beyond that, we can know nothing, perhaps, because of that limitation previously referred to, on account of which we can only perceive anything through the medium of ourselves. To say "the Word is God," is then, like saying, the Will to expression towards us in God, is God.

This, shadowed out in human life, is like saying one's spiritual expression is oneself. As one's true self is built out of the three vibrations, Love, Thought, Prayer, with which one responds to the three Divine vibrations, Love, Truth and Spirit or Eternal life. From another point of view, the difficulty in the words "The Word is with God, and the Word is God," lies in our everyday habit of thought, which is obsessed by death, the ruler of this Kosmos, and the ideas of a narrow personality, bounded by lifelessness, which springs from it.

Our rigid outlines of personality are really the border lines between life and death, as we conceive them, in terms of consciousness and unconsciousness. We are so accustomed to think of things as dead and insensitive, that it is hard to realise that reality (or God) is universal, sensitive, and all living.

The outline between life and death is really only an imaginary sort of equator, vainly circumscribing the infinity of free personality. Such outlines do not exist in reality, because everything that really is, is eternally living, and eternally sensitive.

This points us to the Truth that in spiritual reality, life and expression are one, that, in fact, in God there is life in

vibration, which can never be external to its cause, as it is in its psychic shadow.

Because it is only time that can make a thing external to its cause. And in eternity there is not extended time but no time. Of course the idea of time includes also space. This latter thought of the non-reality of time and space, needs no apology, as it is a commonplace of philosophy, and has even worked its way through physical research into the minds of modern scientists.

But, perhaps, even in psycho-physical life, we imagine more separation than there really is between the personality of the generator of thought or feeling vibrations and the vibrations generated, the cause and the effect. One can think of the logos or word as the living effect or vibration of God, vibrating truth, love and light in our "primary unconscious," or, to put it, perhaps, more simply, in the attempt to grasp the idea of divine movement or vibration, one can think of God as the sun or the fountain of living rays vibrating in waves of love, truth, life, in the innermost unconscious mind of every man coming into the Kosmos. There is great depth in the often-repeated phrase "the Living God," that is, God whose nature is universal life, which must surely mean universal sensitiveness, or universal personality. And truly Christ said that "a sparrow does not fall to the ground without your Father in heaven."

Perhaps it may be that evil is the one vibration to which God is not sensitive, and, therefore, it is "the outer darkness" of Christ.

But here we are faced with the old problem in a new form, "How could anything exist that is outside the sensitiveness or life of God." To say that evil does not really exist, does not really solve the problem, for we are still confronted with disease and death, and all the agonising fruits of what we feel to be in a true sense non-existent.

The fact that we must leave this problem on one side for the moment, as at present unsolved, only suggests that we cannot respond fully to the Divine vibration of Truth in us.

The partial response is left to us, the Faith that when we have learnt to respond absolutely in will to the three vibrations we find the key of this seemingly unsoluble riddle.

Meanwhile life in God seems, perhaps, less mysterious than death and evil.

If the word of God is eternal, universal, living, it seems to follow that all spiritual vibration is part of the Divine being, is God, in fact. The word is near God and the Word is God. You do not divide the rays that reach us from the Light shining in the sun.

This is true of our own lives too. For, though our psychic vibrations of thought, word and will are not our true selves, our spiritual will vibrations of truth, love and prayer, are part of our eternal being. For they are the life out of which is built the self of eternal life.

Ideas like this are, of course, subversive of all conceptions of self as a rigid unity, impregnable and immortal. (Though there is in us all, even now, the unity and stability of that first mysterious divine vibration of sensitive life.)

On the other hand there arises naturally out of these thoughts, the conception of the eternal self or soul, gradually evolved out of the present tangle of true and false vibration, born from above through response to the divine vibration in the deeps of being, into the clear light of life. Born, not of the Will of the Flesh or of the Will of man, but of God.

And our personality is no less our personality because it holds infinity and the kingdom of Truth within us.

So is the super-personality of God no less personality because it is the transcendent source of all Light, Love, and Life.

Indeed, the Truth that is behind personality is the Divine Self.

One might, perhaps, describe the "Trinity" idea in God as the union of Eternal and Universal Truth with Eternal and Universal Love, and Eternal and Universal Life or Spirit.

God is in each one of these vibrations, each one of these vibrations is God. "And yet there are not three Gods, but one God."

ETERNAL LIFE

Spiritual life is often called in the New Testament *ζωή αἰώνιος* (zoe aionios). This expression is translated "Eternal Life" in both Authorised and Revised Versions. But if eternal is the correct shade of meaning for *αἰώνιος* (aionios), we are faced with the extraordinary difficulty of such phrases as eternal punishment, eternal fire, and eternal judgment in the Synoptic Gospels, though it is noticeable that John never uses the word to mean anything but Divine Life.

But this dilemma seems founded on an unimaginative translation. The meaning conveyed by *αἰώνιος* (aionios) is surely more one of living, or intensity of life, and does not seem necessarily to involve any idea of duration, though sometimes it gets a time meaning associated with it, (as "life" does in English). For *αἰών* (aion) means (as well as age) life, or lifetime, perhaps derived from *αἶω* (aio, breathe). *Αἰώνιος ζωή* (aionios zoe) might then mean real, living, life, more than life that lasts for ever, whilst the sin that will not be forgiven in this "world" or "age" (*αἰών*=aion), or the next, might be really unforgiven "in this life or lifetime and the next," and the phrase points to no finality of unforgiveness, but merely to a debt that cannot be forgiven until it is paid "to the uttermost farthing." The *πῦρ τὸ αἰώνιον* (pur to aionion) (Matt. xviii. 8) might be simply the fire of life, or the fire that is in life, the principle of painful purification. And the *κόλασιν αἰώνιον* (Matt. xxv. 46) might be translated the pruning of life, instead of everlasting punishment; whilst the danger of everlasting punishment *αἰωνίου κρίσεως* (kriseos) becomes the danger of the judgment or sifting of life (Mark iii. 29). The primary meaning of judgment (krisis) is separating one thing from another (as in our word criticism). This is often done obviously by

the painful element in life. Sorrow is always, in some strange way, a sort of criticism or judgment of life. It seems to separate the true from the false in us, the wheat and the tares. Thus we often find that the happy are content with illusions, whilst the sorrowful must struggle for a real grip on facts.

All these phrases are thus reconcilable with the thought that all suffering is in this life, and when we come again into this world, we work through, here, the results of actions done here, "Alles schuld rächt sich auf Erden." This would indeed be a resurrection of judgment. (See Part II, p. 205.)

The idea that *αἰών* (aion = aeon) meant an idea of life to some early thinkers, is borne out by the Gnostic tradition of the aeons in the *πλήρωμα* (pleroma) or "fullness," or perhaps Being of God. These aeons are living and life-making forces of Love, Truth, Wisdom, the Logos, etc., and have nothing to do with ages or aeons of time.

A Divine, eternal association such as this would not necessarily preclude the mortal lifetime meaning. If *αἰών* means life it does not necessarily mean either mortal or immortal life. Its meaning would depend on the connection in which it is used. As in English the word life, applied to God, means infinite, immortal life; applied to men and animals it means mortal life, with duration subject to time limits. So in Greek, applied to life in God (raised-up Life), and used in association with *ζωή* (life) it would mean something like the life of life, the real life, the living life: as opposed to the life of death, it would be the Resurrection life, the life of reality in God.

But if the word *αἰώνιος* is applied to the results of evil, working out from one life to another, it would convey no such idea. Because evil involves in itself death, which has nothing to do with life. Life can never involve death. Evil is death; and suffering is, however indirectly, the result of evil, therefore evil and suffering always belong to time, and in the life of life, or real life, there is no pain or death. To be delivered from time is to be delivered from pain and death.

Thus the judgment of life would mean a lifetime of suffering, or perhaps a suffering life in this world, and the fire of life, the Gehenna fire, that purification of intense suffering in this earth which seems necessary for some human beings, before they are able "to enter into life."

This "Life," the real life, the life of lives, is described by Christ as "to know thee, the only true God, and Jesus Christ whom thou hast sent."*

Obviously this is not time—life indefinitely extended. It is a different kind of life altogether. A life of living force, of reality, in fact the real essence, to which our present life is but a shadowy response. And immortality is one of its qualities. The knowledge of God in Jesus Christ is our sensitiveness and response to the real and the deathless. The real and the deathless is also the absolute and the universal. The Aeonian Life, or Life of Lives in God, is absolute as Truth, universal as Love, immortal as Life. For Eternity is not unending ages ; it has nothing to do with time or ages. It is simply real life, life in God. And this is the immortal or aeonian life of the "Children of the Resurrection," who are delivered from the Resurrection of Judgment and raised up to the Resurrection of Life. In spite of these considerations the familiar phrase "eternal life" has been used throughout this book, on the supposition that everyone will realise it as divine life in God, not only life that is timeless and deathless. "Life of life" might be a simpler rendering, but the old phrase, "Eternal life," holds such associations of joy and beauty, that one does not wish to let it go even in one's thoughts.

* One of the meanings of *aitō* is "perceive or know." The implication of this association of ideas will be clear to anyone who believes that Life and Truth are one. Truth and Life are not abstractions, they are vibrations of the one God, and therefore of the very essence of Reality. It was probably a dim sense of this fact (perhaps sub-conscious) that caused the wide popular response to the ideas of modern Pragmatic philosophies.

CHAPTER II

THE PSYCHE OR LIFE IN GOD

(THE GLORY)

“The Spirit is the Life-Maker.”
“No man hath made alive his own psyche”

THE PSYCHE

THE word psyche ($\psi\chi\eta$ =psuche) is often used in the New Testament. It is variously translated into English, both in the Old and the Revised Versions, sometimes as “life,” and sometimes as “soul” and sometimes (in the Revised Version) as “life” with the alternative “soul,” in the margin.

The word “soul” has not been used here, to avoid confusion in people’s minds between the human evolving soul or psyche, and the immortal spirit. The distinction between these two, in the New Testament, is quite clear. Perhaps the loss of it in later writings has been responsible for some of the terrible doctrines of eternal perdition, that have haunted the minds of Christian people. But “to lose your psyche” is not to lose yourself. For the psyche is not the personality, but an element in the personality.

But neither has the word “life” seemed a true and sufficient rendering, because though one’s psyche is the essence of one’s physical life, yet the idea seems to cover something more and greater than physical life, taken in its widest sense.

At the same time expressions that seem to identify the loss of the psyche with physical death, are sometimes used. These are phrases like Paul’s “they seek my psyche” (Rom. xi. 3) and Matthew’s “which sought the young child’s psyche” (Matt. ii. 20), etc. Such idioms as these seem to point to a popular belief in the practical identity of physical and psychic death.

Christ, however, makes a clear distinction between these two. For him the mortal psyche is always potentially immortal, capable of a new eternal spiritual manifestation. That some, at all events, of his followers understood him in this sense does not seem open to doubt. For we have such phrases as "to convert a sinner from the error of his ways is to save a psyche from death" (James v. 20). It is obvious no conversion saves people from physical death, therefore psychic death must be something different. And Paul tells us how corruption puts on incorruption, and this mortal puts on immortality, describing in many phrases the psychic transmutation that can be the other side, as it were, of physical death.

From Christ's own words, it seems clear enough that for him the destruction of the body did not necessarily involve the destruction of the psyche. Indeed, in some of his warnings he contrasts these two with obvious intention. "Fear not them that kill the body, but which are not able to kill the psyche, but rather fear the one (vibration?) powerful to destroy both psyche and body in Gehenna" (Matt. x. 28). The psyche that can be destroyed or lost is not the man himself, it is rather something that belongs to him, a mysterious possession or mode of expression or force. For it is something that he can lose or keep. "Whosoever wills to save his psyche shall lose it. But whosoever shall lose his psyche for my sake and the Gospel's, the same shall save it. For what shall it profit a man if he gain the whole Kosmos and lose his own psyche, or what shall he give as a ransom for his psyche?" (Mark xiii. 35, 36, 27).

Thus it has two different destinies: it can perish or be lost, or it can be "kept to Eternal Life" (John xii. 25). It is the most precious possession we have, but, in a paradox, it is only by "hating it in the Kosmos" or "denying" it that we can keep it to eternal life. One may "possess one's psyche in patience." It is that within us which feels sorrow and weariness. "My psyche is exceeding sorrowful," said Christ (Mark xiv. 34). "A sword shall pierce through thine

own psyche " (Luke ii. 35). 'And Christ promises those who come to him " rest for their psyches " (Matt. xi. 29).

It is the desire nature in us capable, on one side, of the love of God. " Thou shalt love the Lord thy God with all thy heart, with all thy psyche, with all thy understanding, with all thy strength " (Mark xii. 33).

" My psyche doth magnify the Lord " (Luke i. 45). Here it is differentiated from Spirit, " my spirit hath rejoiced in God my Saviour."

But it is also the desire nature of material life. " Take no thought for your psyche what ye shall eat, or what ye shall drink. For the psyche is more than meat " (Matt. vi. 25). It has in it the capacity for spiritual life, and it is too great for physical satisfaction.

Then we have the story of the man who had laid up much stores and who said to his psyche, " Psyche, thou hast much goods stored up for many years, take thine ease, eat drink and be merry." And the terrific comment. But God said unto him, " Foolish one, this night thy psyche shall be required of thee " (Luke xii. 19, 20). Here we see the psyche immersed in the desire of material life, is suddenly faced by the death of the body, and presumably the mysterious alternatives of being lost or destroyed, and being kept to eternal life.

Before we turn to the discussion of these alternatives another aspect of the Psyche must be mentioned. According to Paul, " We have a psychic body, also a spiritual." The idea that the psyche has real form, material in itself, only far subtler than any physical substance within reach of our senses or of scientific experiment, will seem a fairy tale to many people. It is doubtful if anyone will believe in it, except the few who find themselves oddly sensitive to its vibrations. But the existence of a form of this kind is a very ancient tradition, and an intuition of its presence may be traced in the myths of many nations. It is, of course, incapable of external proof. The most that could be claimed for it, perhaps, from a scientific point of view, is,

that considered in relation to modern discoveries of subtle vibrations of light and sound, there is no inherent improbability attached to such an idea.

Again, the idea of the psyche as an inner subtle body, that at the death of the body can either dissolve or rise to Eternal life, seems to give a new and entirely rational basis to the doctrine of the Resurrection of the body. In the light of it, it would seem quite natural to say, "though worms destroy this body, yet in my flesh I shall see God."* or "he that raiseth up Christ from the dead shall make alive your mortal bodies by his Spirit" (Romans viii. 11). It can also be applied with illuminating results to the somewhat paradoxical fragments telling of Christ's Resurrection, as also of the transfiguration.

If we define our psyches, then, as the desire nature, sensitiveness, vitality and evolving energy, and, at the same time, as a material form, we arrive at a conception of the materialist basis of material life, the animal side of human nature. This inner form is, in itself, our animal life and sensitiveness, its vibrations are our desires and energies. In it is all the force of growth and evolution. It is the living animal in us, not our human self, but the basis of our human self and the essential human form. (See Essay on the Origin and Destiny of the Self.) The psyche, in spite of its subtlety, is far more important than the physical body. For the physical body is only its tangible, coarser, more outside expression. All real life, sensitiveness and energy are in the psyche, not the physical body. But these two are, now, for all practical purposes one. It is not till the time of physical death that they are divided.

When we begin to enquire what happens to the psyche at the death of the body, we are brought up against Christ's warnings and alternatives. "Fear the one powerful to destroy both psyche and body in Gehenna." "He who wills to save his psyche shall lose it." "What shall it profit a man if he gain the whole Kosmos and lose his own psyche?" What

* This version is not in the Septuagint and seems doubtful.

is it to save a psyche from death? And what does all this mean to the human being whose psyche is in danger?

When the body dies and is lost and destroyed, it seems that the psyche can be lost and destroyed too, dissolved into the psychic element, as the body is dissolved into the physical element ("for no man can quicken (or make alive) his own psyche"). Christ's promise of eternal life involves the promise of keeping your psyche or "making it alive." Paul describes the promised transmutation of the psyche in simple words. "It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power. It is sown a psychic body, it is raised a spiritual body. There is a psychic body and there is a spiritual body. And so it is written the first man Adam was made a living psyche, the last Adam a life-making spirit. Howbeit, that was not first that is spiritual, but that which is psychic, and afterwards that which is spiritual. The first man is of the earth earthy, the second man is (the Lord) from heaven" (1 Cor. xv. 43-48).

This transmutation is spoken of in many symbols and stories all through the New Testament. But what happens to the man who loses his psyche, he who misses the narrow way that leads to life and goes down the broad road that leads to destruction?

Various ideas suggest themselves.

1. First we have the old idea of hell. This is unthinkable to those that believe that God is Love, and may be dismissed at once. We must fear the evil thought and will vibration that destroys life, both body and psyche, in a psychic and mental Gehenna of fire. But it is in this life that we must fear it. Here on earth one's inner atmosphere can become a real Gehenna of fire, to destroy both our bodily health and our psychic life. This is no disputable opinion but an obvious fact of life. •

2. The idea of conditional immortality, or extinction, seems also unthinkable. Because God is Life and Love, and, therefore, there is no room for, or possibility of extinction, in anything that has once responded with Life to Divine

Life. The absence of Life and Love is also the absence of truth.

3. Some Indian philosophy seems to suggest that life without a psyche would be a possible goal for human life. But, according to Christ, it is through the transmutation of the psyche that the animal or human becomes spiritual and rises from death to immortality. The psyche itself is life because it is our response to God who is Life. Without it we cannot live.

4. The idea of some kind of purgatory is more attractive—perhaps nearer the truth than the others. But it seems to break down as an explanation of Christ's words, because it involves no loss of the psyche—no destruction.

An idea somewhat akin to this, but with the idea of destruction and loss added, is the conception of temporary loss of the psyche.

If, at death, the psyche went back to the psychic element, as the body goes back to the earth, this would not mean to the individual either extinction, or hell, or purgatory. Rather it points to the idea of reincarnation, in the sense of being given a new body and a new psyche in time and space, which would be, at the worst, a sleep and a waking in a new life, which would be a new chance to find the way to Eternal or Divine or Real life. Thus reincarnation, not hell, would be the Resurrection of judgment, the result of a temporary failure to gain real life. It would also be the Resurrection of judgment in another sense; as causes set working in past lives would surround the individual with those temptations, sorrows and joys, which seem to most people a quite accidental conglomeration of casual circumstances. Indeed, among these results may be the fires of Gehenna. But one also inherits from another life that which is the seed of eternal life. For every will vibration of love or truth is eternal in us through all lives.

The failure to attain Eternal life would, then, be a temporary failure to rise from "death" to life. No one can lose Eternal life, which is the destiny of all, but anyone can

put it off for themselves. The Love of God always wills our eternal life, but there is a strong element, in our unconscious psychic nature, that clings to mortal life the "life of leath" in us and shrinks from spiritual real life. It is this leath element which Christ calls the Prince of this Kosmos, "the Prince of this Kosmos hath nothing in me." And he claims the power of raising the psyche of man to real, eternal life. This claim is illustrated by many stories and symbolic actions through the New Testament, but especially in the Gospel of John.

As to the Gehenna fire, we may take it to symbolise the worst forms of mental, moral and physical suffering that a human being can undergo in this life, which at its worst leads to another mortal lifetime, and, at its best, is the final purification for the psyche, near the very threshold of eternal life.

This would mean that it is only in this life that we suffer the results of our mistakes in living, and that there is no pain in eternal or real life, the life of lives, "But death and hell shall be thrown into the lake of fire," and we "shall return and come to Zion with songs and everlasting joy upon our heads; we shall receive joy and gladness, and sorrow and sighing shall flee away." On its negative side, this eternal life that Christ offers to all men, now at once, is a deliverance from reincarnation, from the life and death circle of this earthly living, not from any torments of a bodiless state, but simply from the body of this death.

The suggestion of the idea of a form of reincarnation as a substitute for the hell of the Middle Ages, and an explanation of those strange sentences in which Christ seems to attach conditions to the attainment of Eternal life, will doubtless seem unfamiliar and even forbidding to modern readers, though to the Jews and the Greeks such an idea would be familiar enough. The Church doubtless cast it out as a heresy, perhaps because of its connection with Greek philosophy, as well as Jewish tradition. But then so strong was their horror of anything connected with the heathen

world, that the early fathers also condemned washing, presumably because of the association of the baths with the immoral everyday life of heathen Rome.

Indeed, even in these days, it is probable that this doctrine will be rejected by many, without consideration, not on its own merits, but because it seems to savour of the dogma (neo-Platonist, Buddhist, neo-Pagan or Gnostic) held by various schools of modern theosophy. But there is so very much in the New Testament that seems to give colour and authenticity to such a doctrine, that I would appeal to followers of Christ to overcome any shrinking from a conception usually associated with Pagan thought, and give the suggestion full and honest consideration in their study of the Gospels and Epistles. This is the more easy, because the conception shadowed forth in the New Testament seems quite unique and different, in many particulars, from the various theosophic forms of the idea.

The idea of a succession of lives and deaths, following one another for those who have not yet attained real life, are not yet Sons of God, and children of the Resurrection, seems to illuminate, in a curious way, some of Christ's most profound and seemingly paradoxical teaching, on the destiny and the hope, the life or death of the human psyche. For it reconciles the idea of the danger of present "death" or destruction with the sure and certain hope of the ultimate "Life of Lives," real divine and eternal for everyone.

Of course this doctrine depends for its credibility in our belief in a universal psyche, a sort of "anima mundi," a great tide of attraction and repulsion, fear and desire, in fact a vast immortal life poured through all things in varying degrees of sensitiveness. For this life would be immortal in its nature, but mortal in its manifestations. The individual animal psyche of man stands in the same relation to this anima mundi as the natural body does to the material frame of the earth.

The New Testament conception of the natural animal psyche in man as the desire nature of animal life, not to be

confused with mind or thought or consciousness, seems to have much in common with the "psyche" of the "New" psychology. But in reality there is a great difference.

For the New Psychologists, whilst allowing or at all events postulating the existence of some kind of psyche as the desire nature of life, do not speak of any possible evolution or transmutation, that would make it the desire nature of eternal life. And indeed they seldom seem to go, in their investigations of the psyche, beyond one of its many-sided and mysterious qualities. Thus they recognise it only as the desire nature of material life, always urging men on towards material fulfilments. To them it seems to be a sort of static fact, always producing certain results, through processes of expression, repression, or sublimation. Whereas the psyche of the New Testament one perceives as a blind, subtle fluid force, the inner essence of which is a sort of super-sensitive-ness, capable of all sorts of strange responses and changes. Indeed, it seems to be the supremely sensitive essential stuff of life which lives by response to the stimuli of outside vibrations, psychic or spiritual, and came into being through response (perhaps the dim response of self-love) to the love of God. It is indeed strange that whilst modern science seems to be on the verge of recognising the relation of the human psyche to the life or the desire nature of the earth, the psyche in plants and animals, it does not seem to approach the discovery of the further direct and enormous potentiality of the psyche's relation to the eternal life of love and truth in God.

Christ on the other hand sees in the psyche, with its subtle forces of attraction and repulsion, the potentiality of spiritual or eternal life.

For, to him, the psyche is one of the forces by which one love God, and he speaks directly, and also in many symbols and stories, of raising it to eternal life.

But this is not to say that he understates the natural weakness of the human psyche, or the necessity of "denying it" or losing it for the sake of keeping it. This can only be

34 STUDY OF CHRIST IN THE FOURTH GOSPEL

done by the self dying to the desire of self-satisfaction in the Kosmos, and living to the Love that is God in Christ. This seems a hard saying, till we realise it is the change of desire that is necessary, not the change of achievement. For the psyche is the desire part of us. Our selves are the children of our desires. So, if our desires are transmuted from self-satisfaction to the love of God, in the end, however far-off that may be, our selves will be born from above, and become the Love of God in us. Meanwhile to alter one's desires is the first and the most fundamental step towards altering one's character. Christ seems to teach that the gradual purification of character is the almost automatic result of the slow and difficult purification of desire.

Psychologists tell us that the human psyche is not the pure, splendid, laborious, spiritual force, upstanding in divine humanity, of the cheerful Christianity of the last century. Strangely, it has shocked the religious belief of many people to hear scientists enlarge on the innate vileness, egoism, lust, and vanity of the natural man. Whilst making allowances for the fact that this is only one side of the truth, and apt to be grossly exaggerated by those who have allowed their minds to become concentrated on it, let us not forget that it was Christ who taught us that the prayer that was justified (by truth) was not the self-respecting prayer of the consciously righteous and high-minded, but the desperate ejaculation of the disillusioned, "Lord be merciful to me a sinner."

The fact that science has begun to insist that our own cherished righteousness and natural virtues are nothing but "filthy rags," veiling hypocritical desires, may be a death-blow to the high claims of some "uplifting" philosophies.

But to anyone who believes in the inherent sinfulness of the human psyche, this discovery is not at all iconoclastic. It only points to confusion in the minds of the majority between the psychic and the spiritual. There is nothing Divine or Spiritual, except Universal Love, Absolute Truth and Eternal Life. If Science has deposed any of the false

gods from their pedestals in the human mind, so much the better.

"Mother-love," in so far as it is part of Universal Love, is divine. But so is the love between a man and a woman, or any other love. On the other hand, Mother-love, if it is only attraction to offspring, is psychic, in the same way and for the same reasons that sexual love is psychic, that is they are both possibilities of animal life—the results of the psychic law of attraction and repulsion, love and hate, part of the emotional desire nature that we share with the animals. "The sons of this life marry and are given in marriage, but he who is found worthy to receive from heaven that life and the resurrection (rising up) from the dead, neither marry nor are given in marriage—neither can they die any more, for they are . . . the sons of God, being the sons of the resurrection" (Luke xx. 35).

To regard the basis of animal life as attraction and repulsion, desire and shrinking, love and hate, brings us in contact with the fact of the kinship of all life, and its endless universal tendency to movement and what we call growth, deep down in unconsciousness.

All living movement is an urge towards something or a retreat from something, and urge and retreat are the dim groping basis of attraction and repulsion.

This constant movement of rushing towards and shrinking from things, has landed us all in what we call evolution, and what seems to many the cul-de-sac of human life. The attraction and repulsions have become ever more subtle and more complicated, and brain has been a product of the everlasting movement of life stimulated by the divine force of dynamic Truth. So far we have floated unconsciously on the tides of desire and repulsion, but now we have reached the strange harbour of mortal human life, capable of impersonal thought, capable of its opposite, death. Is it not possible that if we throw ourselves now out again on the tides, but this time in full consciousness of purpose, we may find, through the creative force of our desire nature,

the mysterious current of divine adventure. Thus through the constant recurrence of changed desire and repulsion, our psyches may reach forwards towards the will of God in us, which is our Eternal Life.

Thus one might say we have all responded to the first vibration of God, with the self love which is animal life, or the psyche.

But now we have the opportunity to respond to the second vibration of God, which is Truth, with thought or mind. And this mind through identification with the mind of Christ, brings us to the third vibration which is Life, and which means for us Eternal Life or Universal Love or Absolute Truth.

If one turns to ordinary life to seek for evidence of the existence of a mysterious intermediate element in human personality, the result is striking. Indeed, the evidence for the existence of some kind of element subtler than visible, audible or tangible things, and yet not spiritual or perfect, is overwhelming, whether one thinks this element is mortal or immortal, or capable of immortal evolution. One is confronted at once by a mass of phenomena which one might describe as other than physical. Some of them so commonplace that we do not always remember how mysterious they are, and others that most people think strange, and account for in different ways.

First there is physical life itself, with its power of growth and evolution. This might be described as that which is absent in the flesh and blood of a dead man, the chemical qualities of which cannot be different from those of the living body a moment before. And yet death has deprived it conclusively and finally of the essence of its individuality, that unity of moving power and sensitiveness that we call life.

Then there is, perhaps identical with this force, but anyhow nearly allied to it, the whole of that emotional desire, nature that we share with the animals.

It might perhaps be defined as attraction and repulsion in all its modifications, love and hate, fear and boldness,

desire and shrinking ; and it seems the inspiration and being of wholly animal life, and of the animal in man. These things seem to bear witness to the living desire nature of the psyche.

The inner essence of our animal life seems to be self-love, working out in blind desire and a constant driving, groping urge towards something we want, and a shrinking from something we dislike or fear.

Then there are all the quite normal phenomena of what has been called subconscious or unconscious mind. There is more than one way in which our unconscious psychic nature manifests itself. And if we think of our psychic nature as the basic animal in us, we must also think of it as the deep where the Spirit of God moves. Thus it is not surprising that we can trace some of our deepest thoughts, our clearest inspirations, to a sudden emergence of submerged light from the dark and hidden regions of our nature.

Frederic Myers defined genius as an uprush from the subconscious, and to such an "uprush" we can trace the mysterious element in all great art, poetry, music or plastic work. Perhaps this is because it is in this region that the transformation of our nature is worked out. And every new response to the divine light and love, which transforms the animal into the divine, is, at the same time, a new mysterious light, suddenly emerging into the conscious mind. This idea is founded on the fact of the close association between the psychic and the mental, the fact that mind is evolved out of sensation, and that, therefore, there is a constant interrelation between sensation and thought, darkness and light, or rather that force in the darkness, that responds to the Divine Light. (See chapter on "Mind".)

But besides these normal manifestations, we have all the mass of strange phenomena usually classed under the head of "psychic," as a proof of the reality of the intermediate element in our nature.

It is not possible here to enter into the vexed question of how far these phenomena represent spiritual experience, and how far they are merely psychic happenings, brought into

consciousness by methods akin to the witchcraft and sorcery of the middle ages. This argument is, indeed, unnecessary, because it is obvious that whether they represent spiritual truth, or psychic falsehood, all these manifestations belong primarily to the psychic side of our nature, which is the battle-ground between truth and falsehood, good and evil. There is, however, one class of phenomena about which we cannot doubt but that they are wholly psychic. Because they are produced, professedly, by methods that are not spiritual, and have no relation to Love, Prayer and Truth in God. An "evil" and animal relation with these hidden forces is as possible as a spiritual one. And, therefore, every case must be judged by its own merits, in the light of that Logos of Christ that is "as a two-edged sword dividing asunder psyche and spirit."

No one will claim a spiritual origin for the results recorded by scientific hypnotists and psycho-analysts. And these results bear witness again and again to the strange sensitiveness and receptivity, the falseness, theatricality and absence of all thinking or critical power in the human psyche. Indeed among subconscious phenomena, there are no surprises. Everybody gets exactly what they expect and ask for, from the unconscious part of man. The hypnotist, who believes in nothing in the foundations of the human mind but sex and the allied instincts, never reports any other conversation or obsession on the part of the hypnotised. And to account for this fact, one is driven back on the idea that a stream of subconscious suggestion is flowing all the while from the psychic nature of the operator into the psyche of the patient. Especially as the occultist who seeks news of the other world never gets this other kind of trance utterance. We never hear of a seance of spiritual minded people being horrified by a sudden stream of the conversation that represents real unconscious human mentality to the psycho-analyst. Nor, on the other hand, are there many revelations from the spirits of the dead, reported by the Nancy doctors.

This is not to throw doubt on any special spiritual

manifestations, or to say that those in eternal life do not come, as Messengers of God, to the people in this world. Indeed, it is through the psychic region alone that we come in contact with them. But unless one keeps very close through prayer and self-analysis to truth and love in God, it is very easy, in one's inner experience, to fall under the sway of psychic illusion.

And in testing one's experiences one must always allow for the falsehood, theatricality and vanity, also the responsiveness and docility that are in the nature of the untransmuted psyche.

The difference between the psychic and the spiritual is the difference between desire and thought, vanity and truth, attraction, and universal Love, the limited and the absolute. Mystics in all ages have tried to disentangle real spiritual experience from the psychic fog which so often seems to cling round it, or, indeed, in a way, to personate it.

The early theologians realised as clearly as modern psycho-analysts, the unmoralness, the greed, the falseness and the sexuality of the natural human psyche, and Freud has much in common with the Fathers of the Church (especially, perhaps, St. Augustine in his estimate of the graces of childhood). But they did not think that the animal psyche was, in its unredeemed state, the be all and end all of human life.

They allowed for its spiritual potentiality and for the action on it of other forces, such as the grace and truth of God.

Also they implied the existence of the mysterious Self or spirit, which is the man himself, and the power of God in Christ to raise the psyche to eternal life, the heritage of all those who are born of the Spirit.

It seems rather strange that the new psychologists have brought us back to the despised doctrine of original sin, (probably in a very exaggerated form), with a new element in it. For instead of the old despair of those who thought themselves damned, they seem to have arrived at a comfortable

state of satisfied hopelessness. It is, perhaps, because of this attitude that they have lost the idea of any possibility of right or wrong, in psychic methods. For whereas the middle ages never seemed to question the evil nature of sorcery, its modern equivalent, hypnotism, seems to be used with very little misgiving by the scientists of the present day. But because we may have ceased to believe in evil spirits, it does not follow that we cannot believe in evil. To use the force of our desire nature to paralyse and galvanise with the vibrations of our own desires, the desire nature of another, is an easy task for the hypnotist, but it is to use the divine force of life within us for a purpose destructive to the mental life of another.

Because of the close vibrational connection between the psychic and the physical form, such a method can produce results on the physical body. Such results are quoted as the miraculous cures due to suggestion. These cures do not, however, seem to be permanent. And, in any case, mind is our most precious possession, for the Kingdom of Truth is the Kingdom of God. The disintegration of mental and psychic processes is surely a desperate price to pay, for some temporary local relief from illness.

The psyche is sometimes called by psychologists the unconscious or the sub-conscious mind, though lately the tendency has been to leave out the word mind. The idea of the psyche as the unconscious basis of conscious mind, the darkness from which light emerges, is discussed in the chapter on Mind, Light and Darkness (Chapter III). It is quite as real a living relation as its connection with life.

The idea of the distinct existence of the psyche in man was familiar enough to the early Christian writers. Tertullian in his treatise "de Anima," distinguishes what he calls "anima" from "spiritus." Indeed, "anima" seems to mean to him something very like the psyche of the New Testament. He is certain that the "anima" has a corporeal form, of an "ætherial colour" and figure, agreeing exactly with the human form.

He confirms this opinion with the witness of a Christian woman, who claims to have seen her own psyche in a moment of psychic illumination. In Tertullian's time belief in the existence of the human psyche seems to have been pretty general as he quotes a physician, called Soranus, who, though a materialist, yet believed in the existence of the "anima" (or psyche) though he maintained the idea of its mortality. (But this Tract was written after Tertullian became a Montanist, so it cannot be quoted as representing orthodox Church opinion.)

From the earliest times, long before Christ, the imagination of the world seems to have been haunted by the idea of a sort of ghost in man, hovering, as it were, between mortality and immortality. This belief is reflected in many ancient legends and poems and myths.

The ancient Greek legend of Psyche (the mortal made immortal through Love), seems to hold the whole mystery of sorrow, labour and final transfiguration of the living psyche of man. Perhaps her connection with Pan is a shadowy indication of the idea of the earth-psyche, and the destiny of all living things. Andromeda became immortal and stood among the stars, because the face of the "snake curled pain" on the shield of Wisdom (Athene), was able to turn into stone the horror that threatened her with death. Perseus with his divine weapons surely symbolises the invisible working, swift and sure, of the Divine Will.

Alcestis rose from the dead through the power of another immortal hero. And in both these cases the psyche that gained life reached it through suffering, sacrifice and love. Alcestis dies for another; Andromeda for the sake of the whole nation.

The story of Proserpine seems to have expressed the idea of the human psyche too fond of the material flowers of life, falling into the clutches of death. Her mother, Demeter, the immortal Earth-psyche, seeks her in vain, even Zeus is not able to restore her to life. She remains among the dead, Queen of those who die, yet there clings about her

a divinity, a hope of immortality, indefinitely suggested, yet always present, in every version of the legend. For the moment reincarnation is suggested, in that she spends half the year among the dead, the other half among the gods. Many people say now that these myths were merely dramatisation of the seasons of the year, invented by country people to whom these seasons were the chief events of life. This explanation seems absurdly inadequate in face of the mystical beauty and truth of these stories. Genuine folk lore, if you hear it from peasants, is on an absolutely different level, full of triviality. These are poets' (not farmers') stories. Each one of these legends seems to be the embodiment and poetic expression of the philosophy of life of some deep thinker. This is a very natural expression, for practical reasons. Before the days of printing, when so much depended on the memory and understanding of those who were taught, a legend was the easiest way to hand on an eternal truth. Those who could not remember, or even understand, intricacies of thought, could remember and hand on the incidents of a symbolic story and when someone heard it who was seeking wisdom, they would understand the inner meaning. Of these myths is the story of Eve, who lost her immortality through wanting to know something outside the will of God, which, of course, does not really exist. The human psyche, one might say, lost her immortality through wanting to know a lie, for Life and Truth are one God. And this story ends more hopefully than the others, with the idea of a Messiah who shall find the lost road to Eternal life. If "Adam" (red earth) was the body, then the "curse" would mean that the Psyche (Eve, Life) because it had entangled itself with falsehood, outside the Will of God, and led the passive body into evil, fell under the dominion of the body and became subject to death and birth, hunger, sex.

The serpent is a symbol for the evil in the Universal Psyche corrupting with false vibrations the human psyche.

In modern times the dim apprehension that the passion of our desire natures is the driving force of evolution and life,

led Blake into his exaltation of energy, force, life-impulse, over reason, which is almost worthy of modern science. He will forgive any excess provided there is no failure in life force (*élan vital*). But Blake is an idealist and by his life energy he really means the passionate force of imagination the creative will of Love, not of material form, but spiritual, (what answers in the sphere of reality to the libido of the psycho-analysts). Ibsen, in the symbolic figure of the Button-moulder in "Peer Gynt," expresses a strange poetic intuition of the nature of the human psyche. For Peer Gynt is faced by the menace that, unless his soul is saved and immortalised by Love, it will lose its individuality and be melted down into the lump, the element from which it came. But the idea here is at its grimmest, because for Ibsen the "soul" (psyche) seems to include the self and the whole man.

To sum up, then, the psyche as conceived in this book is both the psyche of the psychologists and the poets, and the "psyche" of Christ. Or rather, the psyche of the psychologists is one aspect, or part, of the psyche spoken of by Christ, who had a greater and deeper knowledge of its powers and potentialities. Many mysterious happenings and even so-called miracles are attributable to this little-known force in human personality. The idea of the psyche in myth, legend and poem is perhaps more like the New Testament conception. For poets seem mostly to have been haunted by the perception of a mysterious divine element or seed of immortality in the human soul. This perception is perhaps inseparable from a sense of beauty in things, a faculty not necessary for applied Science.

The psyche is not to be confused with mind, being not of the nature of thought, but sensation, though it is the foundation of thought. It is unconscious. It is the seat of all animal life, instinct and instinctive emotion. It is, therefore, the seat of all we call evil, false or disordered vibrations of desire and fear. For it is the desire nature. It is the immediate life of the body and it is the subtle form

of which the material body is the outer, less sensitive expression. At the same time it is the foundation of all truth, love and life, the region where the Spirit of God moves on the waters of human life. And above all it has in it the potentiality of a mysterious transmutation.

False and mortal vibrations of hate and falsehood may lead it again and again to destruction, at the death of the body. But, in the end, for everyone, it is destined to eternal life. And it is through the purification of the psyche or desire nature that Christ calls all men to receive the gift of God, eternal life. No reader is asked to accept any of these ideas. Only to bear them in mind, and test them by inner tests, in relation to the spoken words and implied thoughts and actions and abstentions from action, of Christ.

THE PSYCHIC ELEMENT AND SOME SYMBOLS

The Psychic Element is perhaps only another name for the Darkness spoken of by John (John i. 5). It is the mindless force of sensational Life that seems to interpenetrate all things; it is very like the old conception of the "anima mundi." It might be called the animal soul of the earth. Our own psyches bear the same kind of relation to it as our bodies do to the earth. It expresses itself in all material life however insensitive. It is the life in earth, and air, and stones, grass, trees, plants and animals, as well as the animal soul or Psyche or living desire nature in man. All life is indeed one. But it varies tremendously in degrees of sensitiveness, and in the quality of its response to the will and desire vibrations that run through it (as vibrations of light and sound run through our physical environment). Except for this, all life, in its elementary state, has very much the same characteristics. This we can see by studying honestly, without idealism, its sensitive manifestations in animals, men and even plants.

It is subtle, fluid and adaptable in its elementary form. It is entirely egotistic and vain, self-assertive, living by desire and fear. It is cunning, false, tricky and theatrical

in its relations, without sympathy or understanding of any life outside its own. It lives by what it can rob from others, which means it preys on itself continually. All these qualities are manifested in a constant stream of temporary individualisation. Thus it holds together and vivifies, for a time, separate material forms which collapse in death, when the psychic energy is withdrawn from them.

It is something like the sea expressing itself in ever-changing flowing waves. The forms are subject to change and death, but the element itself is immortal and indestructible, because it has in it latent forces which gain little expression or response in the less sensitive forms of life. The psychic element finds its most sensitive expression in human life. In animals and plants it becomes less and less sensitive, till in earth and stones it hardly comes under the head of what we call sensitive at all. It has the power of responding to very few vibrations. But every human being seems to have in himself, as well as a sensitive individualised psyche, part of the more insensitive and unorganised psychic element. Thus hair will grow on a dead body, after the psychic form or sensitive psychic unity, has disappeared. Sensitiveness and individualisation seem for some reason to go together, to be identical, or to produce one another. It seems that the more vibrations from outside you can respond to, the more individually vital you become. Ibsen shows this in Peer Gynt, who could not really live as a human being while he followed the Troll maxim, "Be sufficient to thyself." He had no self as long as he lived in his own dream, insensitive to other lives, absorbed in himself. Individuality and life only exist in response to the stimulus of outside vibration. We only live in our relations. For Love and Life are the same thing. Sensitiveness is the same as intensity and force in Life. As Life gets more sensitive in human beings and even perhaps sometimes in animals, it begins to respond to far subtler vibrations than those that seem to be common to all psychic life, and that we instinctively call evil. We do not know

where the "evil" vibrations come from, or whether they are merely negative, indicating weakness in life, and failure of response to truth and love. But we can know that what seem to us the more subtle vibrations are somehow the movements of God, Love, Truth and real Eternal Life, that are penetrating and seeking response everywhere in the psychic element. It is through response to these that the living psyche becomes united with Life-making Spirit.

The psychic element is the medium through which one psyche communicates with another. We live in two worlds at once. As the speech or action of a man disturbs and moves the physical atmosphere around him, so the psychic movement that initiates the speech, or action, troubles the psychic atmosphere. As the speech or action reaches the bodily senses of another the psychic action behind it reaches the inner psychic sense, and causes psychic reactions of like or dislike. This process is behind the ordinary every-day interchange of social life. It is the cause of friendships, quarrels, likes and dislikes, sex relations, and indeed all other human relations. It is often described as intuition by people who are psychically sensitive, that is people whose psychic processes emerge into consciousness and force attention to themselves in ordinary life.

To say that without a change and purification of these vibrations of desire and will, a change of purification of conduct is futile, would only be to repeat the Sermon on the Mount, and say that hate and anger are murderous and that lust is adultery. To thwart a vibration of its physical expression does not destroy its mischievous power on the psyche, either of another or its originator. Indeed, psychologists tell us of the evils produced by repression on the psychic life. But physical repression is neither the cause nor cure of evil. Though the want of a physical outlet may under different conditions, either intensify or attenuate an evil force. But the real root of evil and disease and death is in psychic life. It is doubtless true that to respond in one's inner self (psychically) to fear

or lust without corresponding physical action causes one kind of psychic and nervous mischief. But the free expression of these instincts causes another. Repression of action is not the real cause of evil. Running away will not save us from the evil results of fear, any more than the free physical expression of sex will save us from mental and physical disease connected with it, such as hysteria, certain forms of madness or syphilis. Nothing but a change in our inner life itself, that is a change in our response to stimuli can do this. And much of Christ's teaching refers to the purification of psychic life and sensitiveness.

The psychic vibrations generated by our life are re-actions to the stimulus that comes from an outside vibration acting on us. It is necessary then first to purify our re-actions, become sensitive to some vibrations—dead to others. Die to "sin" live to "righteousness." Die to the vibrations of falsehood and death, and respond to the tremendous vibrations of Love, Life and Truth with which Christ has permeated the psychic element, and which everyone can add to by responsive will actions. The response is made by Love. But this Love is not to be confused with psychic attraction, because psychic attraction is the other side of repulsion, and Love is God, infinite, absolute and universal (self identification with all living things).

Psychic experience is not confined to a few specially constituted mediums, it is common to all human beings. But there are certain people who seem specially psychic. This is because through some peculiarity of constitution they are conscious of psychic happenings. They seem to be able to make conscious their perception of the subtler vibrations of matter. Thus we have telepathy and the seeing of phantoms and automatic writings, and strangely materialistic descriptions of eternal life. Also hypnotism is made possible by the abnormal sensitiveness of some people's psyche and the perhaps outwardly repressed will to violence and power in others. •

But the psychic element is not evil in itself, it is rather the

battle-field of good and evil where good or love is bound to conquer in the end. It is simply life, where the wheat and tares grow together till the harvest.

Christians have recognised through the ages that all things that seem "super-natural" are not necessarily spiritual. The demons and evil spirits of the Middle Ages were probably due to the theatrical character of psychic vibrations of falsehood and vanity, blinding the true sight of a human psyche not yet "single" or absolutely true enough for the real vision of the Truth of God in Christ, which is the light of the Kosmos, seen by men in psychic, not in physical life.

As the individual psyche has a dual nature and the capacity for good and evil (the opposites) and also for love, so this is also true of the universal psyche.

Till one recognises this, one is constantly puzzled by the paradox of the beauty and holiness of "nature" as seen by poets and idealists, and the cruelty and ugliness of many of the methods of life as described by scientists.

On the one hand, there is the strong perception that is such an enormous part of the inspiration of poetry, that the beauty manifested in outward material things is somehow eternal, immortal, divine. Added to this is the extraordinary feeling of adoration and ecstasy, that falls upon one by a stream, or in a forest, or by the sea, watching cloud shadows on the mountain, or waves breaking, or the opalescence of evening light.

One feels somehow as if all round one the psyche of the living, growing, shining earth were springing up to eternal life. On the other hand this intuition seems contradicted flatly by some of the more obvious facts of life—the decay and ugliness of death, the destructive and cruel elements in the universal desire nature, that makes a constant succession of tragedy in the woods and fields, haunted by fear, pain and death, till all things seem, like the famous Nemi priest-king, to live and reign by murder, till the time comes to be murdered. All round one is the competitive, mutually

destructive life of growing living things; even the trees kill and stunt one another in their efforts after self-assertion and development. One is struck by the ugliness, cruelty, and death, that exists everywhere where there is life.

Indeed some people have made out of this side of things a philosophy of life. They have thought that human life too should be as what we call Nature is, beautiful and ugly, strong, happy, struggling, cruel, self-assertive and destructive. From this belief, what we sometimes call "militarist" ideals are quickly evolved. Many militarists think we are of the same nature as all other living beings, only greater, because we have more force of self-assertion and power of domination. In this and this alone is human "greatness," and strength is simply the power to coerce others. The animals, the plants, the seas, the earthquakes and the lightnings know no pity, why should we? To these people pity and love seem a morbid growth, unnatural, unhealthy, mawkish. Such qualities lead to weakness. True life expresses itself everywhere in the ruthless strength of narrow, unfaltering personal will.

This point of view, unquestioned and sometimes even unconscious, underlies the organisation of political and industrial life at present. Perhaps it has underlain all political and industrial life since the beginning of time. Some people, who are out of sympathy with it, clinging to something more like the teaching of Christ as the ideal of human life, take refuge in an artificial isolation of the human psyche, and in looking on it as entirely apart from, and entirely superior to, the rest of the life of the Universe. But this is a point of view impossible to poetry or science, to those haunted by the spirituality and potentiality of the living soul of the universe, and to those who analyse the universal desire nature.

The identity of nature between the human psyche and the Universal seems to hold the solution of this problem. For we find the same contradictions in ourselves. The same

desire nature, more or less self-assertive, cruel and lustful, and the same capacity for spiritual life.

The psyche that supports and holds together the whole earth is imperfect, as our psyches are imperfect. But it also has in itself the potentiality of the Divine Beauty. In fact, it is the same as our own, related to us by the whole of our vibratory life. It now vibrates towards material expression, but it has in it the capacity of vibrating towards spiritual expression.

The living beauty of things gives one, in some strange way, a full assurance of their immortality.

Indeed, the knowledge that the eternal life of a thing is its beauty, and that its beauty is its eternal life, perhaps explains much of the ecstasy of art.

It does not seem to affect the issue that we may not know the destiny of the actual atoms or vibrations of matter, any more than we know their origin, for the atoms can hardly be said to exist for us apart from the force that moves them, holds them together and organises them. This force seems to be a sort of sea of which our own psyches are the waves. It is a force in the same sense as the wind is a force, a subtle element, moved by vibration of some kind.

I think the Greeks must have felt this immortality of beauty, and that is why there is something strangely living and true about the Greek myths—legends of a land where every river, tree or spring, had its nymph, psyche, or woodland god.

To feel, even unconsciously, one's own psyche vibrate in harmony with the living beauty of the Eternal universal psyche, is to many the beginning of poetry.

To feel, however dimly, the Eternal life in this beauty is for many people the beginning of Religion. Perhaps one needs the idea of God as an explanation of Beauty, if for no other reason.

Our psyches are so much indeed a part of the universal, that it follows that the promise of raising the psyche to

eternal life, holds in itself the further promise of raising the universal psyche to eternal life. How this can come about seems almost unthinkable, but it is the idea that seems to be behind much of the poetry of the world. "The Divine Event, to which the whole creation moves." In ourselves we feel that our desire nature, the passion in us, is the driving force of all evolution and energy of growth. When one is once convinced that one's own desire nature is capable of the divine union with spiritual form, it is impossible to evade the conclusion that this is also true of the desire nature of the whole earth.

What is the exact pathway of evolution? One does not know, but to anyone who believes Christ's promise to save the psyches of men, it seems a perfectly natural development to believe in the other claim to save the Kosmos.

This wonderful dream has inspired a great deal of poetry, legend and myth, in all times and nations. The capacity of the individual and the universal psyche for divine and eternal life is, indeed, the secret of all the joy and beauty of the world. As our present imperfection and subjection to death is the cause of all sorrow. Some of the most beautiful and symbolic of the old faery stories are those that tell of the water nymph or mermaid, who sacrifices everything to gain an immortal soul through love. Such are Undine, and the little seamaid of Hans Anderson. There are many versions of this legend, which must surely have symbolised the deep, secret, subconscious longing of every living psyche for the natural fulfilment of eternal life. One can trace the same sort of idea in the legend of S. Francis preaching to the birds, and the wolf of Gubbio. Also there is the legend of Orpheus, full of sadness and mystery. The most beautiful poetry is full of a sense of unrealised divinity in all things. The whole living psyche of the world responded to that note in the singing of Orpheus. The gates of Hades were not shut to him. Though he could not raise Eurydice, the dead human psyche to life, in spite of his love, because she would always look back.

Modern poetry is as full as ancient legend of the sense of a living unity of things, but it is much less sensitive to the need for some wonderful change in the Universal Life. Thus a whole school of modern poets and writers deriving, to a certain extent, from Walt Whitman, bid us lay aside all petty human cares, and rejoice with the great and all embracing joy of the living Earth. We are even to rejoice at the dimly apprehended and unfear'd tragedy, that when we die and our bodies go back to the earth, our souls go back to the great soul of all material things.

But most poets who have asserted that the individual soul (psyche) is one with the universal, have felt a "soul" in "nature" of which their "souls" were part. And thus they have often come to a sense of fellowship with the eternal and divine element of Beauty in nature, and have been filled with a queer sort of unrealised subconscious knowledge of the spiritual destiny and capacity of the universal psyche, and also sometimes of the living presence of the Eternal Spirit of God, expressed in Beauty.

On the other hand, people who have not yet perceived the spiritual and divine potentiality, are often conscious of the existence and unity of the psychic element. A dim unrealised sense of the unity of our own psyche with the universal psyche, is at the back of many modern movements towards the simple life. It also inspires the mystical sense of oneness with natural things, which, with some people, takes the place of religion (and which would naturally evolve into religion as soon as they realised the spiritual vibrations in the universal psyche). The one soul in things is, indeed, for some modern writers, a sort of substitute for the Divine Spirit.

The weak point in this creed seems to be that, to hold it sincerely, you are bound either to idealise, compromise with, accept, or ignore the cruelty, lust, fear, that are so often manifested in the Universal Soul.

Other people, not having got as far as perceiving the Universal Unity yet think there is a unity that embraces all

human psyches linked together, in some mysterious identity. These are enthusiasts for humanity and are able to ignore all (or some) artificial distinctions between people of caste, race, nation and even sometimes sex. One's political creed is apt to be the result of the extent of one's belief in this unity. Some people have an idea that when one dies one returns to the whole, as the "dewdrop slips into the shining sea." This would be true of the mortal psyche returning to the immortal element. But the immortal psyche does not lose individuality but finds itself, and is itself, and knows itself in God. Christ offers the waters of life to every individual human psyche.

If some poets have believed in the unity of the psyche with the universal psyche flowing through all things, even unorganised life, the scientists lay stress on a much more obvious fact, its identity with the universal psyche manifested in animal and plant life. It is easy to see that the same desire nature is the basis of all such life, from the blind groping primitive movement towards food, of the most narrow and limited consciousness, to the reasoned conscious will effort of a human being. We share with animals hunger, thirst, fear, vanity, gaiety, sex emotion. Modern investigators have even perceived dim reactions of this kind in plant life. But there they stop. For they seem to have lost the secret of the universal desire nature known to alchemists in the middle ages, the psychic element that is poured out everywhere in the earth and that expresses itself in dust and stones, and water and fire, and air and grass and flowers and trees and insects and fish, and animals and men, taking form through the vibrations of the will of God. We do not know how far the alchemists knew, or only guessed and experimented, in their search for the one stuff of life. The world thought they were looking for a real, ordinary substance, a philosopher's stone or elixir, and, of course, some may have done so, but it is quite obvious that many of them used these words to cover a less "material" search, not wishing to be persecuted for heresy or magic.

Many people, without thinking much about it, are by temperament psychically sensitive. Sometimes they mistake the psychic element for the spiritual. This, of course, leads to illusion, vanity, false thinking. But others, who are at the same time religious, are psychically sensitive without knowing it. If they use their sensitiveness simply and unconsciously as a means of spiritual understanding, they control and purify their psychic vibrations unconsciously and instinctively. The psyche may have no existence in their consciousness. But all the same they build up this eternal life in God, through the power of the spiritual vibrations they have responded to in this (psychic) element. In dealing with the psychic element in and around ourselves, people are very ready to believe in the power of will, but there are not so many who understand that will in itself is easily limited and thwarted, but combined with humility, love, and prayer it becomes the will of God, that is love in us, and is a terrific and unlimited force. It is not often so combined, because people who want power, often think humility and prayer signs of weakness and parasitic helplessness. Indeed, they avoid a humble attitude of mind as likely to hinder their success. But these are usually people who want to dominate, assert themselves and force their wills on others. Because of this extraordinary safeguard in the nature of things, the power they are able to get is very fleeting and unreal. It is only a magnetic power of drawing out into expression all the latent evil in their environment and in other people's wills.

But to Christ, who had no desire to dominate, and whose will was one with the Will of God, or Love, no power was denied, and from Him no truth was hid. And the threefold force of humility, love and prayer must bring to everyone in their degree, truth and power. That is the power (or love) of God in them. For Love is the only real power, the power of God.

Paul speaks of the whole creation groaning and travailing together and tells how "the creation itself shall be delivered

from the bondage of corruption into the glorious liberty of the children of God." In the next verse he makes it clear that he is not speaking of ourselves (Romans viii. 23), "And not only so, but ourselves also."

But it is to John in the main that we owe the idea of transfiguration of all life.

Many people think the Revelation was not written by John. But if this is so, it is strange how strongly the internal evidence supports the idea, that parts at all events were directly inspired by him.

For the Gospel and Epistle and the Revelation taken together seem roughly to suggest some common source, indicated by a certain unity of thought in them, and the orderly unfolding of the central idea. The preoccupation with the idea of eternal life for the individual, which is to be found in almost every line of the Gospel also pervades the Epistle. One might say it was the inspiration of the Epistle, written avowedly "that ye might know ye have eternal life." In the Revelation through much symbolic language, hard to interpret, there runs the thread of a prophetic idea. The promise of eternal life through Christ to the individual psyche, and the necessary conditions for receiving it, is extended and applied, not only to the whole of humanity, but to the psyche of the whole living Kosmos.

The psychic element itself, the living psyche, becomes after passing through much tribulation, "life-making spirit." This is in strange symbolic language, "the new Jerusalem"—"the Bride," "the new heaven, and the new earth," and "the marriage supper of the Lamb."

The "Bride" and the "marriage" are natural symbols to use in describing the union of the psychic with the spiritual (the Spirit and the Bride). The Bride would be the psychic element newly united to the spiritual. This union seems also to be symbolised by the "glassy sea mixed with fire," fire and water being very ancient symbols for the spiritual and the psychic. The Rosicrucians and alchemists of the Middle Ages symbolised this idea by the union of fire and water, or

rather the action of fire on water, on which they laid great stress as the foundation of wisdom.

In the midst of the "throne" united to God, are the four living ones, the lion, the calf, the eagle, the man. Surely this must mean the transfiguration, not only of the human psyche, but of the whole animal psychic element. This is surely the explanation of the arresting fact that he who called Christ "Son of Man," could also put together this category in which man is, as it were, classified with calf, lion and eagle. These four forms seem to stand for different qualities or parts of the one element.

Then we come to the Lamb, which the four living creatures fell down and worshipped.

Was not this the new transmuting quality in the psychic element, introduced by the will vibrations of Christ? These tremendous vibrations of the Will of God in him, when he accepted agony and death, as the means of fulfilling his purpose of the redemption and transfiguration of the Universal psyche.

The "Lamb" would, then, mean the transfiguring and redeeming psychic quality, the Eternal life of love in the psychic element, which paradoxically is sacrifice, the sacrifice of the separated will in the psyche to the universal spiritual Will of God, the death of the psyche to the Kosmos, the condition of rising to life eternal. The will vibrations, in fact, by which Christ gave up the claims of the separated psychic existence, and raised his psyche (part of the universal element) to universal Love—spiritual Life—God.

The living creatures, the living psychic element in man and animal, fall down before the Lamb, the transfiguring and redeeming psychic quality of eternal life.

The "Lamb" has often been taken as a symbol of Christ, but it seems the meaning is more detailed and specialised than this. It is more the new psychic element created by Christ to save the whole psyche. The psychic element purified and perfected, and raised to God in Christ.

In this element, sacrifice, the giving-up of all desires, hungers and thirsts, for one desire, is essential; this is the living psyche, transfigured by the will vibration of Love.

There is a strange symbolic description of Christ himself in the first chapter. In this we have "His feet were like burnished brass as it had been refined in a furnace." The feet in all old mysticism have been a symbol of the psychic, that which supports our bodies on the earth. So in Astrology the psychic sign Pisces, is always traditionally connected with the feet. The burnished brass refined in a furnace must surely have meant the psychic refined in the spiritual fire. This is imagery that might have been used by Rosicrucians or alchemists or any of those mystics who, in the middle ages, under cover of chemistry (to protect them, perhaps, from heresy charges) believed in and sought for, the one subtle stuff of all life. Through this, when it was once discovered, they thought life might be transmuted into some divine apotheosis, as all metals might be transmuted into gold through the discovery of one common element.

"The Blood of the Lamb," constantly spoken of in the Revelation as a means of psychic purification, is another very strange symbol, and it is interesting to take it in conjunction with a passage in the fourth Gospel. In the description of the crucifixion (John xix. 33, 35) it is stated that when the soldier wounded Christ, from the wound flowed not only blood but water. John seems to insist on this with a curious positiveness and persistence ("he that saw it hath borne witness and his witness is true, and he knoweth that he saith true").

This surely cannot refer to a mere physical happening, to imagine such a thing is to be out of touch with the whole gospel.

If it is true that water is a symbol of the psychic element, it surely must mean that whoever saw it (with psychic sight), and, apparently, there was only one, ("he who saw it") saw that when Christ's blood flowed, a psychic force, "water" flowed forth in the psychic element. Surely this experience

was in the minds of those who afterwards wrote so much in the epistles of "the blood of Christ," as a regenerating, purifying force or element.

This idea may seem materialistic to our modern minds, unfamiliar with the idea of all life as different modes of vibration and of the living intangible psychic element, affecting us and being affected by us, in a thousand different ways. It is only put forward as a hint or suggestion, dimly shadowing forth a truth, hard of approach. But, indeed, the idea is not so alien if one believes that people who touched Christ psychically (with their wills and desires), as well as physically, were healed almost automatically by some vibration from his psychic nature. "He perceived that virtue had gone out of him," when the woman in the crowd was healed. She had touched him with sensitive psychic intention, and it is noticeable that she was healed, whilst others, with no such intention, pressed round Him and touched Him with no results.

The psychic force in Christ was spiritual. All living things have psychic origin and life force. This is the force of self-love. But Christ's life force was not self-love but the Love of God. As He came into life by spiritual will, that is through real universal love, not self-love, His body was supported by a spiritual desire nature, therefore when Christ's blood was shed and His body died, purified and transmuted psychic force, was set free and poured into the psychic element. John seems to insist on this idea of water. In his epistle he says, "this is he that came by water and blood, Jesus Christ." (Water and blood, psychic and physical nature) or sensitive and insensitive psyche. And again "there are three that bear witness, the Spirit, the Water and the Blood" (1 John v. 6 and 8).

In most ancient magics and religions, the blood was supposed to hold the essence and concentration of animal life. It was always used in black magic, for people believed that through the psychic element in blood they could get into direct touch with the very essence of evil, and use

destructive but very powerful psychic forces. This curious belief was probably the origin of the cruel and horrible practices of black magic. It was much in the mind of Paracelsus and other occultists of the Middle Ages. Further back in history, there are many instances of such a faith, such as in the well-known story of the Emperor Julian's horrible initiation. People seem to have thought that through a psychic vibration of will and physical contact with blood, you could bring your psychic self into direct contact with that terrific and poisonous force that is the violent will to animal instead of spiritual life, and which, it was believed, was the psychic counterpart and origin of physical blood.

Any study of magic will show how people drove themselves mad with horrible practices connected with this idea.

Those who believed that the psychic force, of which blood is the expression, was the force that flung psychic life into physical instead of spiritual expression, would find no difficulty in the idea that the blood of Christ was, on the other hand, the expression of a transmuting spiritual force, which was set free in the psychic element, for the transmuting of the universal psyche.

The mysterious conflict between good and evil in the psychic element, is, perhaps, symbolised in the great "sign" in Revelations xii.

The woman "clothed with the sun and with the moon under her feet," crowned with stars, seems a natural image for the universal psyche, the soul of the Kosmos. She is travailing in birth. (The whole creation groans and travails together.)

She is in pain, waiting to be delivered.

When the child is born, he is the ruler of the Nations with an iron [or perhaps heavenly] sceptre.

The great red dragon of evil desire tries to destroy him, but he is caught up to God, to his throne.

The "child" would be Christ, the divine Spirit in a psychic form, child of the Universal psyche, as well as of God. The dragon would be the same as the snake in Genesis, the

mysterious evil psychic force. This evil is overcome in the end by "the Blood of the Lamb." Meanwhile the "woman" the universal psyche, the soul of life, is in the Wilderness in a place prepared of God. The dragon persecutes the woman and her seed (living psyches of men and animals). The dragon or serpent even tries to destroy her entirely with great floods of "water." (Can this be a symbol of the evil passions of war, and of the real menace that, carried to its logical conclusion, it would destroy all human life on earth.) The Earth helps her with physical death and reincarnation. The "dragon" sends messenger after messenger to destroy her "seed." From these messengers evil passions arise; wars and sufferings and dominations and plagues of all kinds. But in the end death and Hades are cast into the lake of fire, the New Jerusalem descends from heaven; she is the Bride, the Lamb's Wife. She has the glory of God in her. Death shall be no more, neither shall there be mourning nor crying, nor pain any more. The River of the Water of Life flows out of the throne of God and of the Lamb, and let him that is athirst take of the waters of life freely. In another image the universal psyche becomes the glassy sea, mingled with fire (spirit) before the throne of God.

We know nothing of the universal psyche except in its relation to us; therefore it seems impossible to understand how evil first came into it. The genesis legend assumes the wickedness and falseness of the "Serpent." Perhaps when our knowledge is more universal and less self-centred, we shall understand the secret of its dual nature, which seems to be the cause of the "fall" of man. For this dual nature finds its echo in our own hearts.

This is why the serpent who whispered to Eve (the human psyche) had a sensitive hearer. The Gnostics made an attempt to explain the beginning of evil through their deep and mystical legend of the wisdom of God (Sophia), trying to know God (which only the Logos—conscious thought—could do) and being consumed by passionate desire till it was separated from God for its own sake. And from this

separated wisdom or unconscious desire-mind, indirectly sprang all life, as we know it, to be ultimately redeemed by Christ and brought back, with its origin, into the "pleroma" of God. This seems to contain some idea of wisdom as subconscious mind, wishing to know, in the manner of the Logos (or conscious thought), but it fails as an explanation, because it seems to attribute imperfection to the mind of God, and to enter a region where human thought cannot move with any confidence.

No one who realises the dual nature of the Universal psyche, and consequently of the psyche of man, will be surprised at any cruelty, violence or savagery among human beings, however much they are supposed to be civilised. For to change human nature, to evolve the spiritual out of the psychic, something much deeper than "civilisation" is needed. The savage and bloodthirsty animal may be tamed and chained down in ordinary social life, but it is there, still ready to break out and run riot in the licence of war conditions, in private or public life. And this is true, just as much, of what we call the higher and more civilised races, as of those that we consider the backward, untutored, child races of the world. Because the savage is an integral part of all life till it is replaced by the divine. And the seed of the woman is persecuted by the dragon, until it is caught up into heaven.

In the old Testament the word " $\psi\chi\acute{\eta}$ " (psyche) is constantly used, sometimes for sub-human life. In the description of the Creation in the Septuagint, both the sea and the earth bring forth "living psyches" (fish and animals) (Genesis vii. 21 and 24). The same expression is used of man in Genesis ii. 7, "and man became a living psyche."

CHAPTER III

THE MIND OR TRUTH IN GOD

(THE KINGDOM)

"Of His own will He brought us into being with the Logos of Truth, that we should be a kind of first fruits of His creatures."

THE LIGHT AND THE DARKNESS

IT has been said there is nothing static about human life. The whole of our being is a series of transmutations in response to stimuli, and an effort to live from a new centre. One of the most striking of these transmutations we call mind, or intellect, or conscious thought. All through life it is taking place within us, and we are struggling, more or less successfully, to live from the new centre of conscious thought. In the blind, psychic, animal life of infancy, we desire and fear, we love and hate, and grope after satisfactions. But by slow degrees things begin to exist for us outside their relation to our desires. We become conscious of hints and suggestions, of qualities and meanings in things, that reveal themselves in relation to us, but exist somehow, somewhere apart from that relation.

The infant sucking milk, and submitting passively to mysterious operations of washing and dressing, lives for a time in a vague world of swiftly passing, unrealised sensation. But it is not possible to say how young a child may be when it first begins to think. For the first indications of continuity in consciousness and impersonal thought, are so subtle and so tiny, that they are almost indistinguishable from sensation. Hard, indeed it would be to trace the process through which the vague kindness or crossness brooding over us—that seems at first just an integral part of

our life—becomes extended and realised into the complicated mental image, laboriously upbuilt, which we express by some broken baby word, such as “mummy” or “nana.”

Indeed, the connection between our psychic and mental life is close and intimate. They shade into one another so imperceptibly, that the beginning of a response to a new stimulus may easily pass unnoticed.

Thus it is easy to understand the point of view of those who think that thought, being evolved as it were out of sensation, is nothing but a refinement of sensation, and hence, that there is no such thing as that fetish we are accustomed to call mind. For such thinkers, living sensation (or the natural psyche), is the only reality of life, and they tend to treat mind and thought as wholly derivative—refinements of sensation. It is indeed true that the blind strivings of desire are the deep roots of darkness, out of which grow our clearest, strongest thoughts. But this darkness is only a half-truth—and it suggests a problem: “What force outside sensation, works on sensation, to cause it to evolve into thought?” There are two possible answers to this question. Some people have imagined a strange force—not rushing up towards the Light, because as yet there is no Light to rush towards—but slowly grinding out, evolving, unfolding Light, out of its inner essence and holding it for a moment against a black background of nothingness, to disappear again into the darkness from which it emerged.

To the more materialistic, it seems that this light of thought is really nothing more than a sort of masquerade—a mob of crude natural desires and sensations, disguised in a sort of fancy dress of detachment and impersonality. But this, of course, is a very extreme point of view.

The more moderate one, might be expressed, perhaps, by a parody of John 1st.

“In the foundation was the force, or urge of life, or élan vital; and the force was animal. The force was the earth, and all things through it came into being, and without it

64 STUDY OF CHRIST IN THE FOURTH GOSPEL

nothing came into being that had come into being. In it was life (sensation), and sensation was the Light (thought) of men. And the light shines in darkness."

To assert that thought is merely disguised sensation is, of course, a more violent denial of the possibility of getting to any real truth in anything, than to define it as the natural evolution of sensation, without the introduction of any other element. And yet these two views are really in their essence one, because if thought has nothing in it that is not of the inner nature of sensation, then there is no such thing as impersonal truth.

John, like the materialists, seems to take for granted the existence of the darkness. The difference between his standpoint and theirs is very simple.

He, too, seems to place the origin of human thought in sensation, a response to vibration. But he postulates a much more subtle kind of vibration to which the human race is sensitive. For him exists another centre of vibration, "the Light in the Logos of God," drawing out to itself the latent light of truth in the Darkness of sensational Life. The darkness is life without thought, the unenlightened desire nature of blind attraction and repulsion. The Divine Light lightens every man coming into the Kosmos.

We have then this tremendous picture of the Divine Light or Truth, the Thought Vibration in the Being of God, shining in the darkness of the animal sensation-Nature or psyche, and the emergence of human mind in response to its shining. And thus in the beginning of John's Gospel we get an absolute assertion of the divine nature of Truth, and of the reality of the Mind in Man.

The idea that God is Truth as well as Love is one that must have a revolutionary bearing on our views of practical life, because it involves a belief in the divine nature of mind.

In giving a divine origin to conscious thought, John explains and justifies the passion for absolute and impersonal truth which almost every Christian Church or sect has looked upon as a dangerous and disintegrating force.

The spirit that makes us want to know all truth is indeed one of the Divine Vibrations, in the subconscious foundation of our nature, and thought is our response to this vibration.

It is perhaps strange that Christians who are at all events verbally committed to the belief that God is Truth, should deprecate any individual response of original thought or reason, to this divine vibration.

For without this force there could be no light or thought or mind. The Light is in God. It is the Life that is in the Logos (which is in the foundation with God), that is God. This Light shines in the darkness of sensation, and sensation overwhelmed it not. The egoistic confusion of chaotic desire is yet able to respond to a vibration of the divine light of impersonal thought.

And this potentiality of response in the darkness rids us of the idea of a duality in the sources of life. John traces everything, which must include the darkness, to God. And one gathers the queer idea that light and darkness are essentially one. But the whole chemistry of life works out in processes of Union, Division, Re-union. This is perhaps a hint as to the meaning of that veil of paradox that so often seems to surround Truth with contradictions and opposites.

To understand the fourth Gospel one must then assume the existence of a tremendous centre of vibrational life, with which the vortex of desire life in every man is connected, by eternal or spiritual vibration. This fundamental centre of light or impersonal truth is the Logos of God that is with God or is God. This Light in the Logos entering into relation with the vibrations of sensation draws them out towards itself into thought—mind—truth.

For John, the Logos of God that brought thought into existence, is the inner being, the "grace and truth" in Jesus Christ. "The Logos became flesh and dwelt among us." The Logos that is light or truth, Love, and Spirit, or Life, becomes a human mind, a human self, and a human psyche, in Christ.

There is a great gulf between this conclusion and the view of life involved in the idea that sensation somehow of itself evolved itself into thought.

For when it is applied to life, the theory that thought is simply a potentiality of sensation or a mode of sensation, and has no vibrational centre of its own, apart from sensation, is of tremendous and wide-reaching significance.

First of all, it dethrones Truth, or the Logos, from the place which religious intuition has given it as the inner essence of God. If a natural refinement of animal sensation is responsible for all the true, noble, beautiful thoughts, words, and actions of men, then everything is on the same level; there is no such thing as truth. Indeed, there is no such thing as disinterested, impersonal thought, for sensation by its nature cannot be disinterested or impersonal, it cannot escape from its own emotional essence. There are ultimately only two kinds of sensation, pleasant and unpleasant ones. If all our thought is disguised sensation, then to say what is true and what is false, what is good and what is evil, is merely another way of saying what is pleasant and unpleasant to one's individual self. It is true that the love of impersonal truth is rare, and many people allow their thinking to be clouded by the darkness of personal sensation.

Thus few people can see their adversary's point of view, or weigh the merits on both sides in a quarrel into which they have stumbled. They simply identify in their own minds the thing that is agreeable to their sensations with the truth, and fight for it.

And what else could one do if there was no such thing as truth, only a changing, moving multitude of individual shifting fluid desires, instincts, urges, a chaotic mass of psychic vibrations? For no man can say his sensations or thoughts are truer than another's, if there is no such thing as truth.

Such a view of things lies perhaps unconsciously at the root of the mentality that makes war possible.

One cannot fight for truth, for truth is love, and the

Kingdom of Heaven, and includes all living things in union, leaving nothing out (or else it could not be impersonal).

You can fight for personal or corporate sensations, "my own, my native land," or my honour, my reputation, my life, or even my friend or brother, or my property, or my money. But you cannot fight for the whole world, all life, all men, because there would be no enemy. Nothing but love brings one into relation with all life, and love is truth, and also God. This is the vibrational centre of impersonal thought, the Light in the Logos.

But for anyone who believes in no truth beyond personal sensation, with its self-centre of vibrational force, all reason and knowledge must seem to be built on a measure of sliding sand. Struck by the same blow, religion and philosophy both fall to the ground.

There is no knowledge left but the study of impulse, instinct, desire, and repulsion, that form the basis of animal life.

Even the very mathematics that is the last refuge of the disillusioned philosopher fail him, directly he begins to wonder if the whole science is not merely an analysis of sensation, caused by a mysterious complicated web of violent movements.

But even if men cease to believe in Truth or the possibility of Truth, it seems as if they had to believe in something, so, having ceased to believe in the Light that is the Life of men, they tend to shift their faith into a curious belief in life itself, or the universal psyche. The object of their worship is not, in fact, the divine power of the psyche to respond to spiritual vibration, and rise through conscious thought to eternal life. It tends more to become the living force of the psyche to respond to psychic vibration, in what psychologists call the "cognitions, affects, and conations," of physical life.

This power, whilst it makes of the individual psyche a force in the Kosmos, only second to death, is at the same time the chain of its slavery to limited expression in life and death. Those who worship it are often moved by the beauty and

delight of the physical world of green fields, rivers, and mountains ; and yet they do not see that the beauty in things is really only the psychic shadow of their immortality. Blind to the glory of the " Life-giving Spirit," they are yet sensitive to the vibrations of the " living psyche." The sense of these vibrations of the life force, and sometimes the emotions roused by that sense, has had many different expressions through the ages.

The so-called discovery of the amazing quality of this force is characteristic of the psychology of our own day. But indeed this knowledge is as old as human thought. The wonder and the worship of it runs in a streak of religious emotion through the writings of sceptic after sceptic. One might say it had inspired every lyrical poem in history, that has not been inspired by the love of God. For truly the love of life, the universal psyche, and the love of God, are the only inspirers of great art known to man. Indeed, those who reverence the force of life have fulfilled half the law. For there are only two " Commandments," two kinds of wisdom or virtue, and to love one's neighbour is one of them. And indeed, it is truly wonderful to be able to admire or love life if you do not believe in God or immortality or truth. Yet, if the Mind and the Will of God does exist ; the leaving of such a factor out of our calculations must lead to strange limitations of outlook, and reactions. From this limitation, comes the worship of power in all its forms, as the noblest quality of life. The essence of psychic self-assertion, the will to live, is the most common of all substitutes for God.

The process of substitution is not always conscious. Even for those who do not doubt the transcendent Source of the vibrations of love and light in the kosmos, it is easy enough to mistake for them the false glitter of physically directed psychic force. The vanity in us which is really darkness, loves to worship its own image on a grand scale. To tell the false from the real, thought from desire, the psychic from the spiritual, is not always easy, even for those who are very sure of the existence of God.

But to those who really do not perceive the source of light vibration, the darkness itself becomes a thing of wonder, holding latent in itself, not only the miraculous qualities of light, but the power of causing or initiating the dawn.

This is as if one did not believe in the real existence of the sun— and traced the sunrise to some strange unfolding power in the night, which ultimately grew into the semblance of a great, shining, burning sphere. Such a semblance might easily be supposed to delude with a mirage of reality our easily deceived senses, and the reason that we base on their impressions.

Those who see in the force of life itself, the Creator of the starry heights of thought and mind, tend to idealise or make objects of worship out of the fierceness of its reactions, the tremendous force of its spring upwards and outwards, the grip of its muscles, and the strength and elasticity of its powers of self-assertion. They are thus easily persuaded to adopt the cult of "great men," and to look upon the ruthless world conqueror, autocratic ruler, or enslaver of other people's minds as the noblest, because most psychically powerful, human expression. For the degree of one's power over others, is the measure of one's false psychic "greatness." The doctrine of the super-man in all its forms, leads to that reaction into disgust, which is the usual result of falsely directed worship. For those who begin prostrating themselves before the earth psyche, always end by despising it, in its weaker manifestations. For the life that is wholly sensation holds no pity, no mercy, for the defeated.

Pity is a wholly intellectual virtue; it is quite alien to the animal world of sensation; it is the result of the light of impersonal thought thrown on the ruthlessness of the psychic struggle, and it is the first link between the animal desire and repulsion, and the impersonality of divine love. For the psychic outlook, untouched by the Divine light of mind, is the narrow personal outlook of wholly animal life.

If we think that truth is God, and mind is a response to truth, we can have no doubt that life with mind is a greater

thing than life without mind, though, of course, the force of life or universal psyche itself, poured out through all living things, must compel all men's admiration.

Indeed, those who believe most in the superiority of impersonal mind as a response to the Logos of God, will be at the same time the most ready to find divine inspiration in the sudden strange thoughts that seem to rush red hot out of this elementary psychic region, into the light of consciousness. Some of the most inevitable and noble phrases of poetry, lyric inspirations of music, or rhythmic lines and colours of plastic art, are not the result of a process of laborious thought, but seem to float up from the unknown, trailing clouds of glory—the result of a “touch of the will that can,” in the inner deeps of psychic darkness. In them, as it were, we still feel the wind or breath of the Spirit of God moving on the face of the inner waters. One might almost say, before our very eyes, takes place the marvellous evolutionary process, through which a psychic vibration—at the purifying touch of the Logos of God—rises up from the animal life of sensation, into the impersonal being of thought, that is, truth. The very darkness itself unfolds at the word of God, into light.

All this of course means nothing to those who see nothing in life beyond the darkness of sensation, lighting its own candles to watch its own destruction. Poetry and art seem to them merely the outcome of repressed animal desires, seeking a sort of roundabout theatrical expression.

Such a conception would naturally seem to give rise, in the minds of those who believed in the lying and illusory nature of all loveliness, to a vast emotion of horror and pity for what one might call the falseness and degradation of the Essence of Life. On the contrary, many of the holders of these opinions seem to rejoice unceasingly in the strength, vitality, and evolving power of the life force. Even its very power of deceiving its own products and victims with the false lights of desires, masquerading as impersonal thought and divine truth, fill their minds with

nothing but enthusiastic appreciation. Those, on the other hand, who believe in the divine origin of conscious thought, will see, in this strange power of realising objects and their relation outside ourselves, the partial justification and fulfilment of the mysterious promises of life, and the road that leads direct to real eternal life.

THE IDEA OF THE LOGOS

The expression, the "Logos," or word, whatever may have been its origin in Greek thought, or the Jewish "wisdom" books, seems to hint at a very deep connection between thought and language. To call it "the Word," gives in one's mind a quality of conscious coherence, and adds movement to the idea of perception.

As the Light in the Logos of God shines in the psychic darkness, sensation becomes troubled, and vibrates, struggling into language. To give a name to things is to realise them. This process lies at the root of all thinking: you can feel, but you cannot think, without the coherency of words.

You might say, "as thought evolves out of sensation, coherent language comes into being"; or you might say "in response to the vibration of the Light that is in the Logos of God in our inner being, the light of thought rose out of the dark waters of sensation—the darkness of the living Kosmos." Or you might say simply and poetically, like the writer of Genesis, "And God said, Let there be Light, and there was Light." According to this view, the force that lifts the darkness into light, sensation into thought, is not only a potentiality of the darkness, but the shining and drawing of this other force, the Logos or word or coherent thought or Truth of God in the foundation of unconscious mind.

Every human child begins its long journey out of the darkness of sensation into the light of thought, when it first begins to know words.

For on every one of us the Light or Truth that is in the logos of God, shines first in the darkness of the sensational

life of infancy. The potential light in the darkness responds to it, and sensation begins to evolve into coherent thought. The first sign of this is language. For indeed directly you say "I am hungry," instead of crying blindly in vague discomfort, a feeling has become a realised, though very elementary thought. The truth behind language seems to be the truth of realisation.

Thought and language eventually bring one to Christ who is incarnate Thought or Truth, as well as Love and the Eternal life, that Love and Truth lead us into. For Truth, Love and Life are the three days or divine vibrations in the human soul. Thus, you might say, that when the corn rises out of the earth, it does so because it responds to the drawing of the sun, because if there were no sun, the seed could not grow, though the life of the corn is in the seed.

It is then from the Light that is in the Logos that the force comes, that acting on some sensitive potentiality in the darkness, evolves out of chaotic personal sensation the calm light of thought.

Thus Thought comes from "above," sensation from "below."

Truth exists in God. The light in the logos is part of the very light of God.

The idea of the being of God expressed in the Logos, whose light is the reality of which coherent thought is the shadow, is perhaps only another side of the truth that it is through vivid, coherent prayer in the Name of Jesus Christ, that we reach God. This is taking for granted that the "name" of Jesus Christ is Truth, Love, Life (the language that expresses the divine in him).

The coherent language, into which sensation vibrates and crystallises, is surely one of the most central and basic mysteries of our life, as we know it.

For our relation to God is through our inner minds, desires, wills, not through our actions. Thus Christ says, anger destroys even when it is not expressed in murder, lust is as harmful as adultery. Action is only important as a

fruit or expression of the temporary victory of darkness or dawn of Eternal Light, in the troubled waters of the psyche.

Anger, fear, vanity, lust, are waves of dark sensation pouring in, and overwhelming the impersonal light of the mind, cutting off from the psyche the rays of the Logos. "How small a cloud can hide how great a light."

But we must remember that Truth, Love, and Life, or Spirit, are one in God, therefore we cannot have one without the others. Truth, Love and Spirit are essentially then the same thing. "Truth is God, Love is God, Spirit is God, but these are not three Gods, but one God."

If truth exists in our minds, in our wills it will be love, as truth is the mind of God, and love is the will of God. We shall be expressed in eternal energy of spirit or life, as life is the expression and glory of God.

This is a mystery of Three in One, Trinity in Unity, that applies to all life as well as to the divine.

For in us too mind cannot exist apart from will. Unless we express thought in will vibration it is dead and unreal. And the joy and glory of our life is that Truth and Love cannot exist without Eternal Life.

The process then suggested of the evolution of animal sensation into thought, would be something like this.

The word, or coherent thought shining out in the darkness of sensation has not brought itself into being by the force of its own urge alone. Rather it is lifted into light by the shining and drawing of the Light of the Logos (the light that lighteth every man coming into the Kosmos). That is, life is not so much a self-unfolding activity as a sensitiveness and power of response to stimuli outside itself, the True Light shining in the deeps of unconscious mind.

For in the darkness of physical sensation there is a potentiality, a seed, however minute, of that sensitive response to the divine light which is the true life of men. When a sensation becomes a thought, language or the word comes into being, in response to the divine coherence of truth in expression.

UNITY, DIVISION AND RE-UNION IN THE
RELATIONS OF THE CONSCIOUS AND SUBCONSCIOUS

It has been said that the chemistry of life involves processes of union, division and re-union.

On this subject the Genesis legend is very insistent. "God divided the Light from the Darkness," would seem to imply that in the foundation of human life the light and the darkness are one. This would mean that in the darkness of sensation lies the potentiality of Light (thought or mind) answering to the Divine Light or Word that shines in the darkness. But the writer of Genesis has a different symbol for the conscious and the sub-conscious mind and sensation. Just as the account of the foundation of light in the Genesis story, must not be confused with the later story of the beginning of material light (the sun and stars), so that in the same legend the foundation of the psychic waters must not be confused with the later description of the division of matter into earth and water.

It is interesting to compare this legend with the beginning of John's Gospel, because it is like it in many ways, and the writer must, of course, have been very familiar with it and its symbolic meanings. The symbol of water above and below the "firmament," for mental and submental life, is peculiar to Genesis. It is curious that John has no parallel to the foundation of the waters. Though his gospel later on, is full of references to the psychic "water," he says nothing in the prologue about their origin, any more than he does about the origin of the darkness. It seems obvious later on, that he believes in the existence and transmutation of this strange element, known to ancient astrologers and mystics under the symbol of "water," which in the prologue he speaks of as "darkness."

But even the Genesis legend does not deal with the origin of the waters or the darkness. It does indeed take us back to formlessness and void. But still there exists the psychic "deep," and God exists, the Spiritual.

The Spirit of God moves on the face of the psychic waters.

And then there is the Logos, "Let there be Light," and the result, Light, the Light that John calls the Life of men. This is conscious mind.

Then "God said," or, as John might have put it, the word of God was "Let there be a firmament in the midst of the waters." This "firmament," or barrier, divided the waters which were under the firmament from the waters which were above the firmament. The waters above and the waters below must surely mean the psychic element and the mind or element of conscious thought.

These suggestions are based on the idea that the account in Genesis is a confused fragmentary collection of mythical ideas, handed down at first orally, and bearing the traces of many men's minds through which they have passed. Some of them were merely story tellers, and others had gleams of that deep intuitive knowledge, flashes of genius, characteristic of a few early thinkers in all nations. Thus in all really old legends the symbolic and the literal are apt to become confused. The primary meaning of στερέωμα, translated firmament, is something firm, solid. On the above assumption the word would be sometimes used symbolically, as any kind of solid barrier, and sometimes literally, as the solid ceiling of the sky. Both meanings, psychic and physical, seem to appear in Genesis I, in the repeated use of the word "stereoma."

And this strange sentence seems to mean that these two are essentially one, though the psychic, as we know it, is divided from the conscious mind.

When the Spirit of God first moves in the psychic element, the consciousness and subconsciousness are one. But it seems the first "word" or vibration of God, makes a barrier between them, divides them from one another—and calls out consciousness into mind. In one's ordinary experience, this barrier is often so opaque at first, that many thinking people are not aware of any psychic experience at all. It seems, by the order of narration, that this strange barrier did not exist at all till thought was unfolded, or evolved, from

sensation—the Light from the darkness. It is in fact the result of the creation of *Light* or *Mind*. When thought and sensation are one, and that one is sensation, there is no such thing as conscious mind, divided from unconscious mind. The whole being is steeped in the dimness of wholly psychic life. This seems to point the way to an understanding of the curious fact of psychic consciousness in animals and in those human beings whose sensations have not yet evolved into thought, for example, savages. For them, the barrier between the two elements has not yet arisen, for it is light or impersonal thought that builds it. Nobody denies that such beings have often intuitive knowledge and instincts that seem almost supernatural. To call them savage instincts does not explain them.

But in proportion to the growth of light, or the beginning of thought, the barrier between mind and psyche seems to grow. So that there is a stage when the children of sensation are wiser than the children of light. That is when the children of light are separated from the curious dark wisdom of psychic life, and are only just learning to open their eyes to the new divine light of thought.

It seems that when the use of the barrier is past, and when from being a safeguard to shelter the new growth, it becomes an obstacle to spiritual understanding, it begins to dissolve, as indeed all barriers and limitations must in the end dissolve. This happens when the psyche—true to its real, essential nature—turns to the spiritual light and becomes like a moon reflecting the sunlight in the darkness of the material world. Any attempt to break down the barrier whilst the psyche is still enfolded in a thick fog of sensation, is usually disastrous, and causes sensation to overflow thought. When the time comes and the conditions are ripe, the barrier goes of itself. Of course, the direct and right means of destroying the barrier is always prayer, and the purification of the desire nature that goes with prayer, bringing the psyche into the light that is the life of the Logos and of men. When the barrier goes, it does not mean that people necessarily become conscious

of all psycho-physical happenings. But they do become conscious necessarily of the only thing that really matters—the spiritual life of the psyche. This barrier between conscious mind and psychic life, did not, of course, exist for Christ. Indeed it seems as if it always began to go in a human being's experience when they were getting, as it were, into the range of the third vibration. When, in fact, the spirit of God moves again on the face of the waters. In the end the very psychic darkness itself becomes Light, and the psyche, once blind and dull, becomes the light of the body, the eye, reflecting and vibrating in the physical brain the spiritual rays from the Logos.

It may be that in the resurrection, the psyche will cease to vibrate and reflect as now, degrees of darkness and Light into a physical brain, and will be in itself, all that is left of matter in the resurrection of life, when death is swallowed up by victory. For, after all, it is matter however subtle, and belongs to the Kosmos. So that when the psyche rises to eternal life, the rather discredited dogma of the resurrection of the body may be demonstrated and justified, though the part of our bodies that we are accustomed to think of as our whole bodily life, decays and falls to pieces, or is burnt. In this transmutation, the darkness of sensational life is destroyed or turned unto light.

“ Though worms destroy this body, yet in my flesh I shall see God,” may not be a false rendering after all ; but a recognition of this side of the truth.

All the occult chemistry of the middle ages was an attempt to pierce the barrier between mind and psyche and understand the nature of the psyche. But the Light in the Word of God that divided thought from sensation, light from darkness, divided the waters above from the waters beneath—the conscious from the subconscious.

And all occultism, hypnotism, “ black magic,” that tries to break down this barrier artificially, leads to brain and nerve disturbance, as all interference with the processes of life produce illness. Thus sorcery and witchcraft are

spoken of always as sin in the New Testament, and never at all confused with the "miracles" that are manifestations of the love of God in answer to prayer.

But if the first troubling of the psychic by the spiritual made analysis and division, it seems as if the second Logos of God in Christ was the beginning of re-union on a different basis.

For in the first union the psychic dominated the mind, for the darkness was stronger than the light; but in the re-union, the centre of life and rule is shifted from sensation to mind, in the power of the Logos.

These simple sounding processes of union, division and re-union on a new basis, with all their modifications and implications, seem to be the condition of all individual lives. Thus we see all creation groaning and travailing together, waiting for the next troubling of the waters, like the sick people round the pool of Bethesda.

And thus it seems that all shades of human intellect and experience are but stages in the unfolding process of a simple tremendous all-embracing purpose, which explains life as we know it, almost in the terms of a sort of subtilised chemistry, the mutual actions and re-actions of different elements.

If one imagines these contacts between the spiritual and the psychic, one begins to see in them at once symbols of the three Divine activities. First, the unifying activity that makes Life; secondly the dividing activity that calls out Light or Mind; and thirdly, the re-uniting activity that is universal Love. This is another aspect of the idea of the three divine activities, the basis of the obscure doctrine of the Trinity. The first would be the Father and Source of Life, the Unity; the second the Logos, the Light or Truth in the Kosmos, (leading to thought or division and analysis) and "incarnated in Jesus Christ"; the third, the Spirit of God—Love which is Eternal Life and union between psyche and spirit.

PERCEPTION

A vague sensitiveness and dimness of perception is characteristic of all psychic life. As the psyche becomes more and more sensitive, and begins to respond to the vibrations of truth, the faculty of perception grows and becomes stronger, clearer and truer.

This is the foundation faculty of mind.

It is at the same time rooted in the psychic life, and open perhaps more than any other mental faculty to the influences of psychic error and falsehood.

This very fallible faculty is the foundation of all our thinking, for we can invent nothing. Everything that we perceive is either a real vibration of some kind, or else an image, made by ourselves, in which various vibrations that we have already perceived, are brought together and united in an imaginary association. And we are bound to trust our perceptions, even the most sceptical of us, for without them we know nothing.

Unconsciously we feel that the life within us that has responded to truth, and that we call mind, can see Truth. And it is only the imperfection of our response, the psychic falsehood in us, that makes us liable to perceive falsely.

There are two possible kinds of false perceiving, we may fail to perceive something that is really there, or we may perceive as a reality an image we have ourselves made by imaginary associations. Thus we may not perceive the existence of God, or we may perceive the existence of a mermaid, or a devil.

Perception is the psychic foundation of Thought. John gives no proof of the existence of the Logos or of God. He appeals to perception, not reason. And truly, it seems impossible to reason about a thing until one has first perceived it. And all faulty perception must result in a mistaken conclusion, however accurate the reasoning may be that joins the perception to the theory deduced from it. The knowledge of this fact makes many people doubt the conclusions of abstract reason. For reason cannot be founded on itself,

one must perceive, or be sensitive to, any vibration that one is going to study and reason about. The instruments used in scientific experiments are methods for subtilising our perceptions.

By the eye and ear alone one could not find radium in pitch blende. Without sensitive instruments men could know little of stars or microbes. But no scientific instruments can help one to perceive the objects of thought. And yet one cannot think of them unless one perceives them somehow, that is unless some part of one is sensitive to them, as the eye is sensitive to the vibration of light, or the ear to sound. If one perceives an idea in a dim and distorted way, reason may make one feel there is something wrong, but it will not bring one to truth. The psyche responding to truth is the instrument of spiritual sight, as the eye is the instrument of bodily sight. We see with our desire nature. In so far as it responds to truth it becomes mind. Faults of character in the thinker become mental errors in the thought. "If thine eye is single (absolutely true) thy body is full of light (truth), if thine eye is evil thy body is full of darkness." Just as something wrong with one's eyes prevents one seeing, so something wrong with one's desire nature prevents one seeing spiritually, makes our minds unreliable. For the Psyche is Lucifer the light-bearer. If you want to know the Truth you must live the Truth. This was doubtless one of the symbolic meanings of John's baptism, which prepared the way by "repentance," and purification of character for the understanding of Christ. Christ said "He that is of the Truth heareth my voice." The natural psyche is not of the Truth. It is not purified by the will to truth, the Logos of God; it will only see what it wants to see, and will be deluded by every illusion of vanity, that leads to fuller psycho-physical life. It is the darkness. •

Thought is the Light of the Kosmos. But Light is Love. Without Love in one's psyche one cannot see light. The love of God or man is the Truth, and if the Truth is not in one, one sees lies and illusions everywhere. Reason may

correct a false impression, but if it does so, it must be founded on a truer perception. There is really no such reality as abstract reasoning, therefore there is no convincing evidence of the existence of God except the perception of God. If the perception is dim one doubts, if one loses it altogether through some form of psychic blindness, one disbelieves. To say that perception is the foundation of all knowledge, is only saying that life is sensitiveness or response to stimuli, and that it is founded on sensation; or you might say that you cannot reason without something to reason about.

Thus, without first perceiving some vibration of force, (not necessarily light), no mathematician or philosopher could have discovered the existence of the sun. It is not so much want of education that makes people mentally blind, but being influenced, however unconsciously by psychic failures and mistakes. Attraction and repulsion mean more to most people than truth. It is only by degrees, and slowly, that we understand that what is impersonally real matters to us more than what is personally pleasant.

For the darkness always struggles against its final destiny, light.

To say there is no such thing as abstract reason without a foundation in perception, is not to set aside reason as a method in the search for truth.

If we are first of all sensitive to the light, we can reason about it, and make researches into its nature and qualities. If not, we are only reasoning about something we have heard of from somebody else.

And our reason is as valuable and convincing as the opinions of a blind and deaf man on the rival merits of Fra Angelico and Giotto as painters, or Beethoven and Bach as musicians.

There are, of course, many other processes of mind and thought which cannot be discussed here. But these are all connected with the perception of vibrations without which there is no mental life. For the mind does not work without stimulus from outside itself.

Thus we have the unconscious process of making mental images. In this is involved the work of separating and bringing together different vibrational objects of perception. There is perhaps a mirror-like quality in the smooth and subtly-formed psychic surfaces that makes this process possible, by which "we see in a mirror darkly." Thus our inner world is full of reflections, and thought and reason are necessary to distinguish shadows from realities. For by thought or reason the objects of perception and their relations to one another are compared, moved, adjusted. By what we call memory, the vibrations of mental images are perceived, sometimes long after the things that gave rise to them have perished. Thus these three processes of mind, perception, thought and memory, are closely inter-related and linked together.

The faculty of perception seems unique as a mental process, because of its independence of reasoning, and its entire dependence on the quality of those psychic vibrations and reactions that are the foundation of mental life.

CHAPTER IV

THE SELF OR LOVE IN GOD

(THE POWER)

‘ That the love with which Thou lovest me should be in them and I
in them.’

SELF AND SELF-KNOWLEDGE

AMONGST the more mysterious elements in human personality, there is surely nothing more elusive and hard to grasp than that which we call, perhaps loosely enough, our selves. First of all, as in the case of the psyche, one must face the fact that some people do not believe in the existence of such a factor. They deny the presence of an inner essence of our being, something that is not body or desire nature or mind, but controls and regulates all these manifestations and expressions. The inner perception of self-ness, common to all men, they explain as an illusory aspect of something else.

And here it must be explained that in view of complications arising from the special use of the word psyche, it seems necessary for clearness sake to use the word “self” instead of “soul” or “spirit.” For these words are usually employed in controversies as to the existence or non-existence of a part of our nature, that is not to be confounded with bodily or psychic expression. It holds in itself the first initiative of life, has, in fact, set the whole complicated process going, through some deep affinity with the divine life from which it somehow derives its existence.

It is rather curious that, among those who theoretically deny the existence of such a factor in human life, criticising, inhibiting, initiating and adjusting vibrations, there are very

few who do not find it necessary to assume and allow for its actions in their practical dealings with other people.

If people did not assume the existence of a self in a drunkard or a thief, they would never expect to find something in him to appeal to, when they wanted to persuade him to refuse expression to his desire for drink or possessions. Of course, in so far as they try to substitute outside authority and punishment for this appeal to the man's self, they show a want of belief in either the existence or the quality of the man's self; and desire to rule his psyche through fear imposed from outside. But even this faith in external discipline, seems to point to a belief in the real self of the person who applies it—it affirms some kind of self in the judge, while denying its existence in the criminal.

But perhaps what it really implies is a disbelief not in the self, but in any divine element in the self in the case of both judge and criminal.

It seems that the only people who practically, in their philosophy of life, deny the existence of the self, are those who say frankly that your animal nature is really you. The ideal of life to them is not in any regulation of conduct in oneself or others. They realise fully and unflinchingly that from a being without a self you cannot expect self-control, any more than you can expect self-restraint from a tiger. They believe rather in honestly working out all impulses and gratifying all passions.

For if there is nothing in you but a desire nature, to deny it would be a sort of suicide. Those who hold this idea, when they are confronted with the undoubted fact that people do control thoughts, feelings and actions, take refuge in the assertion that such control is only the reaction of other people's opinions, criticisms and vibrations on one's desire nature, which limit and conventionalise it, and drive it into a sort of hypocrisy.

This explanation seems very inadequate, in the light of the fact that those who have shown most control over their psyches have often been acting independently of, and even

in direct opposition to, the public opinion of their day and the convictions of their neighbours. To see the truth of this, one has only to think of the long line of those who have suffered for unpopular faiths, and the absolutely self-controlled heroism with which the majority have met torture and death. Indeed, it is pretty generally assumed that a mental attitude founded on other people's influence is a very poor affair, and that self-command and courage not founded on a real inner condition of the self, will not stand this sort of test. The heroism that is founded on subservience to other people's opinions and on tradition is likely to collapse in an environment of determined hostility, and in view of the immediate prospect of being burnt alive. But history teaches, by example after example, that, when the self is once really alive and in a state of passionate enthusiasm, there is practically no limit to the power of control, not only of words and deeds, but of the vibrations of desire and fear. The desire nature in fact becomes the slave of the self, the reverse of the more usual arrangement when the self is the slave of the desire nature.

To those who realise that our desire nature itself is an expression, as our bodies are an expression, that in fact the psyche is a physical thing, however subtle its vibrations may be, it will not seem impossible or even unreasonable to assume that there is some kind of ego, resisting and inhibiting and initiating those vibrations that form so much of our being ; that self-control is a very real thing, meaning control by the self of the desires and fears, not control of the self by any outward force.

All religions and systems of morality take this for granted. Thus in the New Testament Christ always speaks of the psyche not as the man himself, but as his possession, for the use or misuse of which he is responsible.

(" He that loveth his psyche shall lose it, but he that hateth his psyche in the Kosmos, shall keep it to Eternal Life."

" What shall it profit a man if he gain the whole Kosmos

and lose his own psyche—or what shall a man give in exchange for his psyche ? ”

“ This night thy psyche shall be required of thee.”

“ Whosoever shall lose his psyche for my sake and the Gospel’s, the same shall save it.”)

In view of these facts it may be, that, by assuming the existence of some kind of self and by enquiry into its nature, light will be thrown on the original problem. And we may get an answer to the question “ does the self exist, or is it only a sort of conglomeration of re-actions from physical and psychic stimuli.”

For the time being then it may be useful to take for granted that the man himself does exist, that he can “ possess his psyche in patience ” quite simply and literally, and that behind all the complex machinery of expression there is some kind of self initiating, controlling, suffering.

The intangible nature of the self and the fact that you cannot really know it by analysing it, but only by being and living it, account for the extreme difficulty of understanding it. So many people disbelieve or do not think of the existence of the psyche, and yet postulate the presence of some kind of self in man, that it would seem, at first sight, to be easier to discuss the self than the psyche.

But as a matter of fact, it is harder to get on to any common ground for the discussion of the self. And this is partly because, while most people disbelieve in the psyche, it is almost inconceivable that any one should disbelieve in that which it stands for, the desire nature in man and animals, or the animal nature in man.

On the other hand most people who disbelieve in the self, disbelieve also in what it stands for, a critical force with ideal standards of its own, an independent element in life, able to direct and control the desire nature for its own ends ; what one might perhaps call the spiritual nature in man.

The belief in the human psyche apart from a vague impression of the existence of a desire nature in man, depends, probably, in the last resort, on whether one has any direct

perception of its vibrations. Reason might prove, as it does in the case of the self, that the psyche is likely to exist, because of the way in which its existence accounts for so much of the inner happenings in everyone. But nobody will really, positively and actively, believe in its existence, unless they have had some immediate personal perception of its activities. And those who have had this perception, will find it impossible to doubt that very subtle and yet physical experience, although they may analyse it in many ways and attribute it to different causes, sometimes spiritual, sometimes physical. In fact to those who would study psychic happenings, reason, analysis, thought, are indispensable in the effort to discover exact causes, but they are useless unless they are preceded by a definite sense impression.

In discussing the self, the case is quite different. For it is in accordance with its nature that you can have no sense perception of it.

And, as it acts through the psyche and the physical body, a thought or action that would seem to one person an obvious self-expression, would easily and naturally be attributed by another to psychic impulse.

Obviously some different method is necessary, a new approach is needed to the subject, unless we are to give up the idea that the self exists. There is no reason for doing this, because the difficulty of perceiving the self from outside, and disentangling its action from the psyche's, are both difficulties that must arise, if the self is what we should instinctively expect it to be.

It stands to reason, we cannot get outside the inner essence of ourselves, and look upon it as an object of sense, Just as it stands to reason that if our self controls our desires it should work through them, not separately from them.

But there is another quite natural way of testing the existence of and studying the self. You may believe in its existence first of all because you feel you are in it, and of it, you understand it from inside, you live it, you are it, and you feel in yourself a curious introspective knowledge.

88 STUDY OF CHRIST IN THE FOURTH GOSPEL

Bergsen speaks strongly in favour of this method of knowing things (outside ourselves). He calls it "intuition" or "*intellectual sympathy*."

But whatever may be its abstract merits one thing seems certain, that as regards oneself one's hand is forced. This is the only method one has. You are it, you cannot separate yourself from it, and therefore from "inside," is the only way you can know it.

Knowing the self of another is a slightly different problem. And it is of the first importance to decide in one's dealings with other people what is the truest way of knowing their selves. Because if you take this way of understanding things, you find its use actually closes all the usual ways of approach. If you are in it, you are it, and it stands to reason you can no longer perceive it from outside.

But here, too, it seems our hands are forced, for sense perception seems almost as futile in understanding the living self of another as in understanding one's own self. The self of another seems as little related to our senses as our own self is. Its action is just as hard to distinguish from psychic action, as our own actions are.

One might say that one can know oneself because one is in oneself. But that to know other people one must become them, or to use Bergsen's words, "one must place oneself within an object, in order to co-incide with what is unique in it, and consequently inexpressible."

One must, in fact, if one wants to understand the self of another, take the same method as one does with one's own self. One must get inside it and live in it and from it. Only so will one know the part of a person not expressed in their psychic life. This method you may call intellectual sympathy, or Christian love, it is the only way of understanding the self of another.

It is almost impossible to understand a person by studying their expression in words and actions. For no sense perception can discriminate between the work of the self and the ungoverned psyche. For the psyche is part of the earth

psyche and less individual than the self. Indeed, such observation usually ends in absolute confusion between self and psyche. To conceive of a person merely as a psyche or desire nature, is to form a very poor opinion of him. To study the psyche of another person is to study his failings, that is to say, to know what part of the general imperfection he has been unable to resist responding to.

The study of other people's faults leads naturally to criticism and blame. And even results in feelings of dislike and contempt or anger.

Any one who wants to follow Christ's counsel of "Judge not," will find this method, at best, very unsatisfactory.

If you, from the fortress of your own self, study and criticise the psyches of others, you will tend to judge their psyches. And your judgment will easily lead you into a sort of hypocrisy, because you will judge their psyches by the ideal standards of your own self, standards by which you probably could not judge and acquit your own psyche.

Thus it is common enough to see people blaming others for faults that they themselves are continually falling into.

There are, of course, certain virtues that you may discover by studying the psyche of another—qualities like honesty, good temper, tact in living, generosity, etc. But such a method entirely overlooks the spiritual life and effort of that wonderful inner part of our being, that labours, and strives, and repents, and analyses and controls, with its long record of struggles and sufferings, and its strange inner potentiality of identity with the divine and eternal.

If one wants really to know a human being one must get in touch with this element. And this can only be done by, as it were, getting inside them and identifying one's self with them, through love and sympathy. One will then see their thoughts and desires and actions from their own point of view. This is obviously the way of Love that is Truth, of Truth that is Love. At once it will become easy to love them as oneself. Because one does not love oneself for any particular virtues or even faults; however wicked or

disagreeable one is, it makes no difference to one's self-love. So if one could understand a person by identifying oneself with them, their faults would not interfere with one's love, more than one's own faults interfere with one's self-love. This method of self identification or intellectual sympathy is really only another name for what Christ calls love, or *ἀγάπη* (agape).

Most people when they read a novel they like, unconsciously use it. They identify themselves with the hero or heroine, so that as they read, they cease to criticise his or her bad actions, and only hope that he or she will escape the punishment, which, in the story, is the result of someone else's criticism. In fact they feel unconsciously as they would feel, if they themselves had done the bad actions. To produce such a state of consciousness in another is the result of really good story telling. In life it seems as if it would approach the ideal mental attitude. Indeed, to cultivate it in everyday life would for most people produce great changes in their relations to others.

For instance, to a teacher, who worked on these lines, education would cease to be founded on a study of the psychic and physical characteristics and faults of children. Nor would it be in its essence an attempt to modify, correct and assist their growth from outside as one might modify, assist and correct the growth of a rose-tree.

Efforts would not be made to stimulate and direct the growth of brains and body through the psychic means of pleasure and pain, attraction and repulsion, however attenuated and intellectualised these means might be.

Rather, any education of another would become an undertaking that one could only hope to make successful by enlarging the bounds of one's own self-life.

The teacher's effort would be by intellectual sympathy to identify himself with the self of the child, and from that fortress to understand and sympathise with the complications of brain and psyche in another. But this can only be done by loving another as oneself.

It is only through this inner identity of intellectual sympathy or "Christian" love, that one can really give any spiritual gift to another or help them in the search for truth in art, craft, science, learning, thought or any other approach to reality, or show them the way to control and regulate their vibrational life, to die to some kinds of stimuli, and be sensitive to others. This method of intercourse can of course be applied to all human relations, whatever the ages or relative positions of the persons involved.

But the key of the situation seems to be to love another as oneself, and to remember that one does not love oneself for one's virtues or qualities, but quite independently of them, just simply because one is oneself.

All this follows from the idea that one cannot know oneself or the self of another from outside observation. To know oneself one must be inside oneself. One can only know the self of another by loving them, because it is only through love that one can get inside another and identify oneself with them. Psychic knowledge of another may be gained with indifference and may result in attraction or repulsion, anger, contempt, hate, or tolerance.

But true self-knowledge of others is impossible without love, which is the real foundation of imagination, intellectual sympathy, identity and understanding—in fact it is another name for these things.

"Loving one's neighbour as oneself" of course cuts out all dislikes and repulsions as psychic theatricalities and falseness. Indeed, such an ideal reduces life to its simplest and most universal elements. If one wants to help any other person of any kind, one can only do it as one would help one's own self, not as one would help one's own psyche. For everyone's psyche is their own affair. And through another person's self is the only real way to understand their psyche. Because, to understand it, one must see it with their own eyes.

It is quite curious to think how many quarrels and misunderstandings would be avoided if people would cease psychic criticism and identify themselves with the selves

of their neighbours in the same way that they often, for the moment, identify themselves with the very faulty selves of imaginary people in some sympathetic novel.

But indeed one might say that the psychic view of other people is the most common.

It is the law-courts view, the Government view, the social organisation view, the police view, the family view, the usual education view, the view of prisons, workhouses, and most institutions—even some hospitals and “charities.” It is the army and navy view, the commercial and industrial view, the view alike of Imperialism, official Bolshevism, Trade Unionism, capitalism and Socialism. In fact, it is the view of societies and institutions; whereas the understanding that comes from self-knowledge and identification is entirely individualistic. Or rather, perhaps, it is both individualistic and universal.

And the way of “self” knowledge is the way of all true art and science. For it is the way of imagination, and the knowledge that comes from living a thing, instead of looking at it. It is the way of love. It is also the way of Christ, and the condition of true perception in religion. For to know Christ from the outside psychic point of view, is to know a man of perfect character and amazing wisdom, who lived long ago. But to know the self of Christ from within is to know God who was manifested in him. And this knowledge of God must lead to finding Christ again, really and simply, in the present.

For the inner mystery of Christianity seems to be something like this (in the remote and inaccurate symbols of words). That while Christ was alive on earth he manifested God in the vibrations and reactions of a human psyche and self. So now through the Love of God and the answering movement of God to the movement of Christ, a sort of reverse process exists eternally. Christ is now manifested in God, for Christ taught that somewhere in the nature of God is a tremendous principle of reciprocity. This reciprocity works out in imperfect psychic terms in every day

life. So that all through life what you do or have done to others, they do to you ; what you give is given to you. This principle works out absolutely through re-incarnation, in the most trivial matters, as well as the most important.

But in the divine eternal nature of God, there is nothing but Love, which is Truth—so that with God reciprocity applies to nothing but Love.

For God being Love can receive or respond to nothing else but Love—we give God love or nothing.

This does not limit the “ power ” of God, for Love is the only “ power ” or “ will.”

Thus we gain eternal life through love to God and man.

Because what we give to God in time, our present element, He will give us in “ Eternity,” God’s element, the element of Reality and Life.

There is nothing we can give to God but Love, for He can receive nothing else. By giving God love we give God expression or manifestation which is also love—our love for others. If we give God the real love which is life (not only thought) in our “ time ” mode, He will give us the real love which is life in an eternal mode. Our present life is an opportunity for this giving.

Christ in his life gave absolute manifestation and expression to God, that is perfect love. It would be in keeping, then, with what Christ taught of the nature of God that God should now and eternally give to him expression, that which he in his lifetime gave to God. Or for his time-gift of perfect human expression to God, God gives him a perfect Eternal gift of Divine expression in Himself. And thus the psyche and self of Christ are now manifested in God, one with God.

Or you might say the human individuality of Christ finds expression in God and can be met with by anyone who prays.

This illustration must surely show what a difference exists between the conclusions of those who apply psychic study, or what you might call “ self ” study, to a religious problem. Perhaps it will serve to show how the whole of

one's "Christian hope" rests consciously, or unconsciously, on one's belief in the self and in the inner method of self-study, imagination, identification, love. To assume the existence of the self, is to assume the possibility of Truth in religion.

It is also to assume the possibility of real art and of the knowledge of truth. For without the inner method of knowledge, which depends wholly on acting on such an assumption, one cannot get into real relation with any of these matters. For all psychic knowledge is coloured by the emotional life of the knower. Indeed, it would seem that if you merely think of a thing from outside you cannot deal with it. If you want to understand it actively, you must get inside it and live it.

Thus, to control a horse by bridle, whip and spurs, is not good riding. A really good rider establishes an inner sympathy and self-identification with his horse, which makes the whole relation quite easy.

Most people will think this fanciful and sentimental unless they happen to be people who love horses and ride well. Indeed, it seems obvious that when anybody excels in any activity, it is because they practise this method of knowledge and put their whole selves into it.

Perhaps the difference between our nature and the divine nature is in this very thing, our want of the power of self-identification with all life, which is love, knowledge and creative power.

God is "Love" in will, through self-identification.

Truth in knowledge, through self-identification.

Life in expression, through self-identification.

We are (through psychic limitation) :

Self-Love, separating and fortifying ourselves against other life.

Ignorance, knowing nothing except from our own standpoint, studying things by looking at them out of the window of a castle and judging life by the sum of the qualities that we thus perceive.

Death, incessant response to dying vibrations and

insensitiveness to eternal living vibration. (This is not to know "Thee, the only true God and Jesus Christ whom thou hast sent.") Such knowledge is to be obtained by self-identification with Christ, resulting in sharing his power of self-identification with God and with all life. It is the want of this power that is responsible for all the evil in the world.

Thus William Blake in one of his uprushes of subconscious knowledge, (or flashes of genius) identifies good with imagination, and evil with want of imagination. For real love is more akin to imagination than to the magnetic attraction we call affection, because in magnetic attraction one does not get out of oneself at all. One merely sits in one's castle and receives and enjoys and responds to with emotion, other people's vibrations. This is ordinary friendship, not sex attraction, which is psychic vibration of a very specialised kind.

But the first condition of "Christian" living is to "Arise" and follow Christ. Not to sit at the receipt of custom, but to rise up, get out of one's self-limitations and identify oneself with Christ's self, following him in the true self-life.

This activity of Christ's self meant a constant identification of himself with God, (the Knowledge and love of God) "living in God." And following from this a constant identification of himself with every living being he met, (love and knowledge of all life). From this, in himself, he is able to recreate the life of anyone who lives in him.

If a man begin to identify himself with Christ, he will at the same time begin to identify himself with all life.

This is what we call in art the creative activity of Imagination. But to identify oneself with other living selves, involves endless seeming "self-sacrifice," the annihilation of the fortified self, insisting on its own vibrations. For the essence of psychic or animal life is self-love, and the living, psychic instinct is to defend oneself against all comers. The natural self of every human being seems to respond passionately to this vibration. This is the call of the

psyche in the Kosmos. And one must make oneself dead to this call before one can live in Christ, or Love, or God, or Truth, or Eternal Life.

One must hate one's psyche in the Kosmos with its endless shriek of self-love, and whine of self-pity. Many people will question the truth of this, as most of us feel at some time that we hate and detest ourselves. But this mood does not seem to bear analysis. Because most of those who feel it are also capable of feeling slighted and hurt when someone they love dislikes them, or prefers somebody else. This is an obvious sign of self-love. It is probable that such a mood is a sort of irritation in oneself at the narrow limits and thwarted activity implied in one's own excessive self-love. This hostility between different elements in our being is a very real thing. It is perhaps possible, that some remote clue to the paradox involved in this discord might be found in the idea that self-love is really the essence of our animal life, that it *is* life. Because psychically, life is a sort of concentration of self-absorption, a magnetic centre of a vortex. This vortex of self-love would be the immediate result of the first vibration of the love of God in the psychic element, because of the extraordinary tendency to repetition and imitation, going around in circles, that is characteristic of the element. Through this focussing creating power of love, animal life loved itself into being.

When life got going, it went on repeating and imitating and loving itself in a sort of endless self-contained vortex. Thus the ignorant darkness, that is the nature of matter, led to a period of blind imitation and a refusal of the creative energy of response.

Few of us have got over the initial tendency to self-love. But with the beginning of response to the second vibration of God, Light, we begin to feel instinctively that if God's love was the original stimulus of our psychic life, it is not enough to hoard it passively, like a miser. We must not try to hold it, but to seize upon its active side and throw ourselves out of our self-contained vortex, into its tremendous and whirling

enterprise. For the love of God is not in passive enjoyment finding expression in a self-contained magnetic centre, drawing all good things to itself. The response of our self-life to the creative vibration is not only to receive, but to draw its active life-giving element into our being, and to live it in vibrations of will in relation to outside self-life.

Self-love may be necessary to—it may in fact be—animal existence. But the Bread of Life which we receive from God is the active principle of love, working outwards, which, if one thwarts or turns in on itself, is as dangerous, as is all misdirected or thwarted energy, leading to disaster and death.

If the life that is in us is a vibration of the love of God, that means that it is not only a psychic vibration exhausting itself in expression and dying away. Psychic life and expression are bounded by time and space.

But a spiritual expression has in it the fulness of eternity, it is a manifestation of eternal divine infinite energy. This living expression is our true life. "Lux umbra Dei," and the easiest way to grasp this is perhaps by thinking of the sun as an image or symbol of the divine light and life-stimulating vibrations. The sheer life then within us, is Love demanding expression for its creative energy, and struggling against psychic tendencies to repetition and involution. The outlet that it demands is the activity of Love, self-identification or intuition or intellectual sympathy with others. Through imagination we can project ourselves into, and live from, new magnetic centres, the magnetic centres of other lives. This is the foundation and inspiration of what we call Christian love. For above all we can enter thus and only thus into the inner life of Christ. To do this is to respond more fully to the Divine Vibration that stimulated our self-life, and to begin to live in the Life of God. This is the life of Universal Love—the destiny of all men in the end. To unify the vibration which is ourselves with its source, one must identify one's personality, mental

and physical, with the Divine movement itself, instead of with the psychic element. That is to identify oneself with the moving spirit, not only with the waters (when the Spirit of God moved on the face of the waters). And having done this, nothing remains but to fling oneself outside and beyond oneself, holding nothing back, forgetting the involution and repetition movement, and living resolutely in the outgoing vibration of the Love or Will of God. The only thing that seems to make this process possible at all is the existence of Christ.

For in itself, Love that is self-identification with God, seems unspeakably impossible and remote. But Christ is a human being, who once even lived on the earth. He is also the most wonderful and inspiring of all human beings, a character that easily draws forth from others, interest, curiosity, admiration and love. Thus the first steps towards Love, that is self-identification with Christ, seem easy enough. One might say that to love one's neighbour is a harder task than to love Christ. But then Christ is something more than an ordinary human person. He is Love, because he is the expression of God and in him is the Love of God. So that when we really at last attain self-identification with Christ, we shall find our desires and thoughts rushing out in sympathy and love towards every living thing.

This is the way to achieve the seemingly impossible identification with God. For thus we too become Love. "He that hath seen me, hath seen the Father" (John xiv.), and thus we attain all Christ's promises of being one with him and with the Father.

Thus the active response, as well as the passive one, to the first vibration of God leads to that plunge out and beyond oneself which is the first step on the "narrow way that leads to life." And this step, which is love or intellectual sympathy, may then be said to depend on our power of active creative response to a vibration. The importance of this power may be seen reflected in the study of Art or

Science. Many people receiving sensitively a vibration from outside, respond to it only by passive interest or admiration, and a desire to repeat or copy it. We call this kind of work unoriginal or uninspired. But the real artist or thinker, invaded by an impression to which consciousness responds, seizes upon it, makes it part of his own inner life, thinks and lives from it, making it, as it were, a new magnetic centre, through which to get beyond itself into an undiscovered region where it can work creatively through his will. Truth and love are the same thing, as they are one in God. And the way of imagination in Art and Science is the way of Love in religion. Self-identification with Christ means nothing, if it does not work out into self-identification (or progress towards self-identification) with all life. Because nobody can share Christ's life without living actively and tremendously outwards from the new centre of love to God and one's neighbour. It follows from these suggestions that self-love in itself is not an evil thing, but simply the vibration that makes animal life in us a sort of echo of the creative love of God. But an echo is only a passive repetition, not an answer.

The purpose of God in us is fulfilled in active answering vibrations, not in a dead echo.

The echo of self-knowledge or self-love is not enough. All echoes and reflections are dead things. But the love of God is living and creative, and our response to it must also be living and creative.

The answer to the first vibration of God is self-love, that is animal life or the involution of love. But the answer to the second vibration is light, that is love going outwards in the knowledge of self-identification.

Love is life as well as truth. In fact one might say Love psychically expressed, is Life, mentally expressed it is Truth. Truth spiritually expressed is Love, psychically expressed it is Life. Life mentally expressed is Truth, spiritually expressed it is Love. There are not three Gods, but one God.

IS THE SELF SIMPLE OR COMPLEX, MORTAL OR IMMORTAL ?

If we allow there is a self of some kind in everyone, also that there is a method of studying it, both in ourselves and in others, from the inside, we begin to be on speaking terms with some very puzzling thoughts.

The first difficulty that presents itself is as to the nature of the self. Is it a simple immortal unity, or is it a complex result of psychic and physical vibration which dies out with the death of the body ? This problem of course, is very much the same as the old controversy of the mortality or immortality of the soul, except that the self seems a wider term. But it is as well, perhaps, to begin defining what one means by the self, before one begins to enquire whether it is capable of division. For the purposes of this book the self, then, means what we mean when we say " I," the whole consciousness of the person at a given moment.

The conception of the self as a spiritual entity passing from body to body, life after life, till it reaches perfection, is a very attractive one to many people. So is, to others, the idea of oneself as a spiritual entity that enters eternal happiness after one earth life.

But there are difficulties in the way of considering the self of man as a spiritual entity, or even a hard and fast unity.

First of all, we must surely all know ourselves as faulty, weak, discordant, and full of jarring elements. This does not seem to point to the existence of a self-contained spiritual entity. Everybody must also know in themselves the queer three-fold nature of their re-actions. (1) One's self feels pain or pleasure from a psychic or physical vibration so intense as to blot out all sensation for the moment. A bad toothache or a fit of anger will colour one's whole consciousness, and blot out every other vibration for the time being.

(2) The same may be true of some absorbing mental exercise. Many such moments of entire absorption must come to every mental worker.

(3) A spiritual vibration of love and prayer can equally take possession of the whole self, and fill every crevice of consciousness.

This seems to point to the idea of a composite self responding to spiritual, mental, or psychic vibrations, because we can only respond to that which has a foothold in our own nature.

Thus, if we respond to these vibrations, there must surely be something in us of these three elements.

This seems to point to the idea of a composite self akin to, and responding on one side to psycho-physical vibrations, and on the other to spiritual vibrations (truth and love).

There is another difficulty in looking on the self as a spiritual entity. When we speak of ourselves we mean what we call our consciousness, that part of us that receives and knows vibrations psychic, mental and spiritual, and initiates corresponding responses through psychic control.

It is true that this self or consciousness seems to be made of changing fluctuating elements. One moment it may be flooded with pain from some psychic cause, the next it may be full of anger, then it may change to fear, then it may become full of hope or excitement, then perhaps joy and so on. But it is seldom the same for long together, it always seems to be on the point of merging into something else. Every smallest event in life seems to throw its shadow into it, to colour, disturb and change it. It is more like a swiftly flowing stream, than an eternal unchangeable unity. It seems to reflect ceaselessly the country it passes through.

But it has another strong characteristic. If one's consciousness goes on responding again and again to some special vibration, that vibration seems to enter into its inner life, and become part of its nature. A consciousness always responding to vibrations of fear, becomes by degrees a timid character, a consciousness, constantly responding to calls for decisive action, becomes a strong and decided character. For we always become what we respond to. Most of us have formed in early childhood certain habits of response to

special vibrations of emotion. They are formed through the action of education (in the widest sense) and of other people's vibrations in contact with the natural tendencies of our sensitive psyches.

When these habits of response are formed, the self is continually flooded and coloured by special vibrations which are always demanding and receiving a response from it. Indeed, the continually repeated passing vibrations that one is most often responding to, seem to become the very stuff of which one's self is made. So a man whose consciousness responds easily to, and is thus frequently flooded with vibrations of anger, becomes an angry man. Thus we talk of the development of character and the influence of a man's environment on his personality.

But surely it is impossible to imagine that a spiritual entity would be formed thus in time.

However, most of us feel instinctively that there is something in us apart from and beyond this fluctuating changing element ; something that realises instinctively that it belongs to " the procession of eternal things." Indeed, one might divide one's personality into two parts, thus :

(1) Something that is always changing and fluctuating.

(2) Something that always remains the same. And one might also say that some people feel the presence of the fluctuating to the exclusion of the changeless, but that most of us have moments when the changeless asserts itself, and the weary have rest.

And here we come to what is perhaps the deepest cleavage in people's points of view. Whether one can believe in God as a centre of eternal vibration or vibration of love, to which it is possible for us to respond because of the divine element of love in ourselves. This strange element in oneself, one could define as " the faculty of getting outside oneself." This is the quality of love apart from the self-love (that is our everyday self). It is the nucleus of a new self when the everyday self dies out. Paul describes it in the famous chapter of Corinthians, and one sees easily how the

constant exercise of it would form a new eternal personality. He, like Christ, calls it "*ἀγάπη*" (agape). "If I speak with the tongues of men and of angels, and have not love, I am become a sounding brass or a tinkling cymbal. If I have prophecy, and know all mysteries and knowledge, and if I have all faith so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and give my body to be burned, but have not love, it profiteth me nothing." Then he describes "love," and this is the love that is self-identification. "It suffereth long—is kind, envieth not, vaunteth not itself, is not puffed up, . . . seeketh not its own, . . . is not provoked, thinketh no evil, rejoiceth not in unrighteousness, but rejoiceth in the Truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." But prophecies, tongues, knowledge, shall cease and be done away. Love which is self-identification with God is in itself immortality, and it is the eternal life in ourselves, what one might call the immortal soul. The spiritual vibration in us, reinforced by our will vibration, tends always, however slowly, to absorb into itself and transform the vibration of self-love. Temperament, character, and conduct and all psychic life is much modified and influenced by the relations of these two elements in ourselves, working on our psyches. The part of ourselves that is in eternal response to the eternal vibrations in us, is spiritual, and can never fade or die out. Some people disbelieve in this element altogether because of the fluctuating and changing nature of human personality. They think the self must be entirely an affair of animal vibration. But surely, if these considerations make it seem probable that the self is not a spiritual entity, the very same considerations seem to suggest that in the human self there is a divine eternal element. Else how could anyone's self respond to the vibrations that are divine, eternal, spiritual. It would be absurd to argue that a man was animal and psychic, because his consciousness was for a moment coloured by the same

anger, or greed, that might colour the consciousness of a bear or lion ; and then refuse to allow he was spiritual and divine, when the same consciousness or self was transfigured by sensitive response to a divine or spiritual vibration of love and prayer. If we look upon ourselves as a complex, changing flowing force, whose whole experience is movement and the passing from one state to another, it does not seem unlikely that the inner essence of this force should also be complex unlimited and moving. That as our response is to three elements we ourselves are three-fold, made up, if one can use such a word, of psycho-physical, mental and spiritual vibrations. And this because we can all potentially respond to these vibrations.

Now, if we apply this argument to the question of whether the self is mortal or immortal, we get into this position :

If the self is psychic, mental and spiritual, it is certainly an extraordinary mixture of vibrations, mortal and immortal.

One need not argue this, for practically everyone knows this mixture by experience. All psychic vibrations tend to die out in time, it is only the spiritual that are immortal. This will only be disputed by those who do not believe in the reality of spiritual vibration. These are they who do not perceive the existence of God ; this is a question first of all of perception, and would be as hard to argue and difficult to prove through argument, as one's own existence. Let us assume then, that in a moment of hate or anger, one is living mortally, for the self that is hate and anger dies. In a moment of love and prayer one is living immortally, for the self that is love cannot die, as it lives in the life of God. And the self that is love must gradually overcome and absorb the vibrations of that self-love which is animal life. Is it any wonder that there is a want of harmony in the lives of most of us, if our own selves are thus divided, and hold so many incongruous elements, each, as it were, trying to devour the other.

If the self is complex and made up of warring elements, its condition seems to imply a state of change, and, possibly,

evolution. Because if you carry the Life and Death that are yourself to their logical conclusion, that which is death dies, and that which is life lives. Else there is no meaning in the words life and death.

The process might be something like this : when the psychic vibration becomes spiritualised into vibrations of eternal love, all the vibrations of the psyche that shake the self, become spiritual, the old imperfect vibration dies out, and that which is of it, and responds to it, in the self, also dies. Christ had nothing like this in himself to die. He said " the ruler of this Kosmos (death) cometh, and he hath nothing in me." With every man, in the end, the "evil" or mortal element in the self dies at last, for two reasons :

(1) The unifying of the self through love with the life of God in Christ.

(2) The psyche becoming perfect, no longer demands incessantly, response to imperfect vibration. Thus, because we are identified by love with Christ, all that is mortal dies in us and ourselves become immortal. " For Christ who is our life shall be manifested."

The circle of vibration and reaction to vibration (between the earth psyche, our psyche, and ourselves) that binds us to earth and reincarnation is thus broken. A new centre (the self of Christ) reached by the self-identification of Love, works out in a new circle, and a new vibrational pitch, as it were. Self-identification with Christ results in the love of God (Christ's Life) and that means self-identification with God. Self-identification with God also means self-identification with the selves of one's neighbours.

Thus every failure in loving one's neighbour is a failure in loving Christ truly and literally, or God in Christ. Or work round the circle from any point, in any way you like. Begin at love of, or self-identification with, others. This leads naturally to self-identification with Christ. Self-identification with Christ means inevitably self-identification with God, and with all life. Thus the eternal wheel goes round, and whatever point you start at, you arrive at the

same results. When one gets to the effort at self-identification with Christ, one begins to project oneself into it to gain the new centre. But it very often happens, perhaps always, that the self struggling to be free passes through a time of great difficulty, bombarded and tormented by the vibrations of death, which are only beginning to lose their hold—as the universal psyche loses its power over the individual psyche.

The self that is struggling to rise from the magnetic circle of life and death into the eternal circle of life and love and truth must, through prayer, resist and fight against all false vibration, through failure and success, on to the end, when the physical body dies, and the psyche changes and loses its evil nature.

Then through love that is God in Christ, the self and psyche are raised to Eternal life ("And I will raise him up at the last day")—the third vibration of Love.

Thus one arrives at the idea of our mortal, everyday selves becoming, by a process of evolution, our immortal, eternal selves. And thus one arrives at a possible answer to the two questions of the nature and destiny of the self. The self is complex—both mortal and immortal; mortal because of the "evil" in it; immortal through love or self-identification with God in Christ.

The self in a man is identified either with the flesh or the Spirit. Christ said a man must be born again of water and the spirit, and that which is born of the Spirit is Spirit. The self, then, is not necessarily spirit, but being born again it becomes spirit. Our spirit is Eternal Life, for spirit is God and our Spirit is God in us. Therefore, we pray God for His Spirit.

Of the threefold divisions of ordinary external personality in the New Testament, Body, Psyche and Spirit or Life, Spirit is, of course, the greatest; because it is the Divine Love, Truth and Life in us.

In the course of human development then, as conceived by Christ, the psyche of man becomes spiritually transmuted, but the self is born again and becomes spirit.

THE ORIGIN AND DESTINY OF THE SELF

If the self is both mortal and immortal, psychic and spiritual, it seems reasonable to suppose it must also have some kind of mixed origin.

And this consideration leads us straight back to the old idea of the Spirit of God, moving on the face of the psychic waters.

To get any remotest hint of what this process may mean, it is necessary to use one's imagination, for imagination is the only faculty we possess that could possibly bring us into touch with an explanation that meets all the facts of life. Let us imagine, then, that "because God so loved the "Kosmos," a vibration from God shook the psychic element, the waters.

The psychic element responded with a whirling vortex of self-love, which became a form separate from other forms, drawing to itself a sort of crust of matter. This psychic form is, of course, a mass of vibrations and reactions. The vibrations are the vibrations of self-love or indrawing desire. The vibrations of desire, given out by the psyche, met the second vibration of God, with a certain amount of sensitiveness.

And from this second clash the self emerges, the result of a sort of collision of the vibrations of Love and Light, with those of self-love and animal desire.

Coming thus into being, the self would be the child of light and darkness, the spiritual and the psychic element, love and desire, thought and feeling.*

If anyone says, Why should one imagine the combining of two or more elements results in the creation of something different—a new magnetic centre, as it were, partaking of the nature of each, but different from either? One can only answer that this process is one of the commonest by which anything new is made in our experience.

* Spiritual of course includes mental, and psychic includes physical, as Truth is the Logos of God, and the physical is the outer husk and expression of the psychic.

We do not know why a mixture of two parts hydrogen and one of oxygen should produce water, whether as drops of rain, Niagara Falls, or the Atlantic Ocean, but it is a commonplace of experience, as well as one of the laws of the generation of new bodies in plants and animals, that the collision of forces produces something new.

To take a perhaps nearer because subtler and more elusive illustration. In music the common chord is composed of three notes or vibrations. And the combining of these three vibrations makes something more than the sum of their qualities. There is some added quality in the putting together in time and space that turns the three into an independent thing we call a chord, that acts as a sort of new unity with a set of new relations. It may resolve something that has gone before ; it may hold something in suspense ; it may itself call for resolution. It may throw all sorts of queer lights on what has gone before, or what is coming after. Browning in *Abt Vogler* describes very clearly this creation of a new factor :

“ Out of three sounds he frames not a fourth sound, but a star.”

Thus, if we use this process as an analogy, the fourth sound framed would be the self, not a fourth sound but a star (a new magnetic centre of vibration.)

It seems, then, as if the self were formed, in some strange way, from the clash of spiritual and psychic vibrations, modified by physical reaction. It seems as if it were gradually built up as the psychic life develops. A new-born baby has obviously got a psyche, but the self in it seems undiscoverable and only to exist potentially.

One seems to be able to watch it being built up as the desires harden into will, and a critical attitude towards, and control of, the psyche begins to be evolved. This kind of growing, budding self does not seem to have much in common with the idea of a hard and fast spiritual entity, passing from one body to another.

The theory that we are the result of the clash of vibrations

from two elements, spiritual and psychic, is borne out by one of the most common facts of experience. Whenever one's "self" sends out a vibration, vibrations of another kind seem at once to collide with it. These vibrations either absorb or modify it; or they are absorbed or modified by it.

Thus every process of learning to do anything is an intricate process of initiating a vibration, preventing it colliding with, and being absorbed or scattered by, other vibrations, inhibiting any that may weaken or destroy it, bringing it into contact with others that will assist it with vibrations of truth or life. The intricacy of this process accounts for much of the difficulty, both of understanding and living truth. The self-love in us easily throbs into constant, almost automatic vibrations of vanity, false proportion, self-assertion, pride, etc.

The mistake, perhaps, is to feel that we are divine, that God made us, but in some subtle sense us alone. The truth, of course, is that we are part of something divine, something that is a vibration from God. To separate our own selves from the divine vibration that is in all life, is to draw near to death (psychic death). Whenever we begin to realise this fundamental truth, under any symbol by which it has been expressed in the history of mankind, we begin to live the new life of love and prayer.

Directly we begin to generate the new vibrations towards love and truth, with effort and difficulty, all the old false vibrations seem magnetically drawn to them and begin to collide with them, sometimes being confused or destroyed by them, but sometimes absorbing them, with fatal results. For then it is as if one Marconi wave had "jammed" another. One at once begins to realise that the only hope of success in this new effort is to inhibit, as far as we can, all alien vibrations. If a vibration is collided with and confused, it must at once be repeated. Thus we arrive at the everlasting effort of the Christian life and the understanding of "our ghostly enemy." And, indeed, there would not be

much hope for us in this unequal struggle, if it were not for that mercy which is the just reward of the merciful.

This vibrational struggle is not peculiar to the process of spiritual regeneration of the self. If one tries to learn anything, a new language, an art, a mechanical process, a process of bodily activity, a thought process, something of the same struggle of conflicting vibrations takes place, a sort of hostile duality seems to dog all our efforts. Perhaps this is the result of our mixed origin; certainly our vibrational efforts towards truth are constantly collided with by false vibrations, what one might call one's past failures in truth, and love and life.

Vanity blinds one, hatred destroys imagination, a want of life energy makes one believe in barriers, pain and weariness baffle one, one's vibrations are easily confused. To recognise this truth, in some kind of symbolic way, is the condition of success in learning, or practice in any branch of knowledge. If one's vibration is destroyed, one must at once repeat it and inhibit further alien vibrations.

If one repeats this process long enough, especially the inhibiting process, one will gradually get free play for one's will vibrations, and succeed in one's effort to learn or understand.

All the discord which results in strange confusions of truth and falseness, in the mental and spiritual life of the cleverest and best people, is rational enough and easily accounted for if one thinks that the self, or soul of man is complex, and the result of a clash between the vibrations of two elements, the spiritual and the psychic. One must also realise that the focussing of love into psychic life produces at first self-love or animal life as its echo.

But, as the echo dies away, the divine in us slowly evolves into the living response of Love. Out of a whirlpool of clashing and discordant vibrations, the new self gradually struggles into being.

The discord is at times what we call physical. Vibrations of pain, illness, weariness, are all vibrations from the

psyche that collide with and confuse and scatter vibrations of effort. They can be dealt with by efforts to relieve the psychic life through the vibration involved in medicine and physical treatment.

But vibrations of prayer and love in the self can draw to us Love, Light, Life, in the form of psychic vibrations, to relieve the tormented psyche and through it the self. This is because the same false psychic vibrations hinder and impede us in every will effort towards knowledge, towards love and towards life. The same self assertion in a man's character that prevents him identifying himself with the self of another, works out mentally in that want of sense of proportion, or balance, that makes falsehood in thinking, and ends by troubling even the physical life.

The man who tries to know himself as the beginning of wisdom is, then, at first confronted with a chaos of mutually destructive vibrations. It is no wonder if the first result of such an attempt is to puzzle, bewilder and even shake people's faith in any possible divine harmony or peace. But anyone who does not despair, but perseveres, using love or self-identification as a method of understanding others, will find in the practice of the method itself, the key to the solution of the problem in his own personality. We have to accustom our minds to the idea that we are not a being but a becoming. This is only after all the idea implied in a belief in evolution. Indeed, rapid movement is the condition of all life as we know it. Our life is in a constant readjustment of shifting, moving, relations and responses, and thus the key of life according to Christ's teaching is no attempt at static self-expression. It is rather to live something one has not yet become, for to live a thing is the only way of becoming it. It is not the self that one is that one must express in desire, thought, word and deed, but the self that one desires to be. It will be said that falseness easily creeps into this process, but this only happens if one fails in the truth of desire. A failure in the truth of expression may give rise to repressions and suffering, but as

long as the desire nature is true, it is a discord that will eventually produce a nobler and more divine harmony than the harmonious self-expression of untroubled animal life. The process of being born from above, is likely to include much painful struggle, in the effort to become insensitive to vibrations often responded to in the past. But one of the practical laws of that strange shifting moving fluid process, that is our growth, might be thus expressed ; you must always live something you are not, because if you do not live it, you will never be it.

It has been said that much of the discord in human life is accounted for if we imagine that there are two agents responsible for producing it, the Divine and the animal, the spiritual and the psychic.

The human self would then be the result of the response of the animal psyche to the spiritual vibrations of love and light.

This response is, of course, only possible because there is some divine latency in the animal itself, and this is because all things work round in a circle, and the animal element, the universal psyche itself, holds the original vibration of its life from God.

Anyone holding these views might naturally speak of the spiritual and the psychic symbolically as the father and mother of the self. It is not meant here that the father would be the natural symbol for the spiritual and the mother for the psychic ; the imagery might be reversed, the mother called the spiritual and the father called the psychic, without change in the meaning, which is merely that there are two parent elements in life.

If one takes away all material sex associations, father and mother would thus be natural symbols to use for the two parent elements of life, the union of which is the origin of the self and of the psyche. The personalities of all men are the children of these two elements, therefore we are all brothers.

It is as impossible to exist without God, as to exist without our desire nature.

The commandment, "honour your father and mother," quoted by Christ, would then become as universal as every thought is, that is part of the Logos of Christ; not bounded by special limits of physical relationship.

And it would mean that one must honour the whole living, psychic element, our mother as well as God—our Father.

People who do not honour the living psyche in themselves and others, easily fall into what others recognise as degradation. They also easily fall into that terrible contempt of others, which people do not recognise as the basis of the deepest mental degradation. "He who despises, despises God."

There is something divine, what one might call the "blessed hope of Everlasting Life," in that very life element that is poured through the earth and raises out of the dry dust such a passionate stream of whirling sensitive force in plants, and animals and men. This is the terribly intimate reason for the command: "Thou shalt not kill."

Ignorance of this fact makes all violence, and cruelty, possible, and makes it possible for prisons, armies, executions to be organised and murders to be carried out: it makes people able to coerce, hurt and punish one another. In extreme cases, it allows cruelty to become atrocity. A person who honoured the living psyche in all men could not bring himself to insult, outrage, torment or massacre others. The power to do such things is founded on the deep and subtle inner conviction that there is something more valuable, more honourable, more worthy of consideration than the living psyche, which need not then be treated with absolute unconditional respect.

This something may be an abstract thing, such as liberty. Or it may be science or art. Or it may be the greatest good of the greatest number, or a nation or a class; or a very tangible thing, like money or empire; or it may be evil like power, or it may be something as subtle as what we imagine to be the good or prosperity of the person concerned.

Religious people will hardly say that they honour their country more than God, but many will even think it a virtue

to honour it more than they honour the living psyches of their neighbours.

If this were not so, war would be impossible.

Again, if people honoured the living psyche they would not treat children with any want of respect. They would see in them the immortal, universal elements working out a wonderful process of individualisation and transmutation, and approach them diffidently, with humble, spiritual help, in the love that is self-identification. For all spiritual help is humble. They would cease clumsy efforts to interfere in the subtleties of psychic life, with punishments and dominations. They would even respect the mystery of the living psyche in animals. They would, indeed, feel less responsible for other people and more responsible for their own relations to them. If you honour a person, you do not want to be always criticising and correcting them. You are more likely to be careful of your own conduct towards them.

They would also honour the human body, because the psyche is the sensitiveness or life of the body, and one cannot despise the living body without despising the psyche that is its life. While the body is alive it is inseparable from the psyche, its life. If anyone does not honour their own psyche, they are bound to suffer much psychically and physically, as may be seen in the case of drunkards and people who bring on themselves mental and physical diseases by what we call immorality.

But the reason for honouring one's psyche and the psyches of others is not so much in the physical consequences of disregard of the law of healthy living, but fundamentally because of the divine origin and destiny of the psyche, united to the flesh. From this "earthly" union springs our animal life, but purified and united to spirit the desire nature fulfils a divine destiny. For, from this "heavenly" union springs the self of Eternal Life—the Son of God. (John iii. 3-14.)

This view of the psyche causes one of the fundamental differences between morality and religion.

All systems of morality aim at a more perfect control over the psyche, either for one's own well-being, or, more often, for the well-being of society.

Christ was not a moralist, for he never taught morality for its own sake. With him it was a means to an end. And the end, was always something great and strange beyond the ordinary results in health and efficiency. His object was not well regulated psychic life and social well-being, but the ultimate destiny of the psyche and the new birth of the self.

Modern people often consider religion to be valuable as a help to morality. Christ taught morality as a means to religion.

This is the great difference between the "poetic" and the practical views of life. For the practical person, it is enough to live finely, healthily, effectively, socially. But the poet would make something new out of Life. And the new thing that everyone is destined to make, is the self "born from above by water and the spirit"—the Son of God.

Thus Christ did not teach psychic virtue for its own sake, but for the sake of the relation of the self to God. "Love your enemies . . . that ye may be the children of the Highest."

"Blessed are the pure in heart, for they shall see God."

"Blessed are the peacemakers, for they shall be called to be the children of God."

To put it in another way, the object of life is not so much to keep your psyche's balance in a right relation to psychic and physical life, but beyond everything and even, if necessary, through temporary losses of balance and broken relations, to find the way to keep one's psyche to eternal life, one's self in right relation to God. This is the one thing needful.

But outside definitely religious thought, though many sociologists see no ideal beyond a right regulation of life in this world, most poets feel instinctively that the most ideal states and well-arranged institutions, do not satisfy them.

116 STUDY OF CHRIST IN THE FOURTH GOSPEL

Some deep instinct in them cries out for something greater, fairer, truer, more living than a society that satisfies animal and intellectual needs.

Life holds the promise of a greater and more mysterious destiny. Socialists invent beautiful and desirable Utopias, but there are still many dreamers who will not take the fairest Utopia "in dark lieu of Heaven." Perhaps, indeed, the peculiar fascination of poetry lies in the quality of straining after something that is not righteousness in the ordinary sober sense, but the mysterious glamour of beauty, the light that never was on land and sea. "Empty your heart of its mortal dreams," says a modern poet who probably thinks of himself as a pagan. And poetry that really moves us, does so by its power of building for us, even if only for a moment, a structure that is throbbing with life and realities, and yet is outside and beyond the mortal dream. Many a strange Paradise do we thus inherit from the past, where the river of life flows through some land of Hearts Desire, where disease and death cannot enter, and things happen strangely, and the very corn is "orient and immortal wheat." All poetry, perhaps the poetic faculty in itself, seems to point to some alien destiny in life. Is any poet content with such ideals as the social and economic betterment of the human race?

There is something in us that cries out furiously against the doctrine of the unimportance and extinction of the individual, and is not to be comforted by any fine promises of evolution for the race. Those whose sense of beauty is strong, find it hard to believe in death. Perhaps the sense of beauty is the sense of immortality in things.

CHAPTER V

EVOLUTIONARY VIBRATIONS

“ That which is born of the Spirit is Spirit ”

THE HOPE OF EVOLUTION

ONE might perhaps describe evolution as the unfolding of the latent capacities in living things, or in the life or psyche in things. This process is always the result of the impact of stimuli from outside. Without such stimulus, latencies remain merely unfulfilled possibilities. If there is no new stimulus for them to begin to respond to, they gradually cease responding to the old stimulus that brought them into being and die. Thus, if an acorn is not planted, the life gradually fades out of it as it does out of a flower. There is a well-known but doubtful legend of a grain of wheat found in an Egyptian mummy. The wheat is said to have grown when planted, after lying dormant for thousands of years. However this may be, the strange Egyptian system of burial was doubtless intended to secure some such result with regard to human beings. But this seems impossible. Because whilst it may perhaps be possible to keep for a time the insensitive physic element still in the body of the dead, through embalming processes, nobody can hold, or influence, or keep alive the sensitive animal and human psyche, whose absence is the cause of death in man or animal. The saving of the sensitive psyche from death needs a deeper and more spiritual wisdom. The raising of it to eternal life is the new step in Evolution, the power of responding to new stimuli, which was taught by Christ. All psychic and material life in time, might perhaps be described as a sense of continuity produced by rapid movements.

Growth and Evolution are the result of inter-relation between the vibrations of material, psychic, and spiritual life. To the tendencies inherent in these three kinds of vibration, all the "laws" of Evolution can be traced.

The same vibrational tendencies exist in all matter, that is to say, in the less sensitive psyche of material life, from the smallest atoms to the earth in its course round the sun. As our bodies are made of these atoms, we too feel in our natures the force of these tendencies, asserting themselves again and again in the midst of that clash of sensitive psychic, and spiritual vibrations, that act incessantly on our evolving life.

These insensitive but strongly balanced forces, inherent in matter or insensitive psyche, seem to steady our wild psychic passions and emotions, by the grinding rhythm of a perpetual dull repetition, vibrating more or less weakly through our activities, with a kind of stupid persistence.

For one of the chief among them is the tendency to repetition, imitation, and that which is perhaps but another manifestation of the same tendency, incessant circular movement. Thus we have the constant repetitions of hereditary life, and the seemingly everlasting whirl round of atoms and suns. In time and space everything tends to repeat itself over and over again. Day follows night and night rushes on into day. The rain falls on the earth, the sun draws it up into the air, and it falls down again on the earth—our blood flows from our hearts round our bodies, and back to our hearts again. One could go on for ever multiplying instances of this process, and indeed, it seems to be the fundamental principle of material existence. But it seems that it is only when it is acted on by another and more sensitive psychic force that we begin to see the stirrings of growth or evolution in things.

For in all life, however humble or little evolved, we can trace a certain sensitive psychic movement. This movement is dual and very unstable, it is an urge towards things, and shrinking back from them. It is desire and repulsion, and

it is the chief fundamental activity of sensitive psychic life, whether in an amœba or a human being. We can even trace the dim working of this force in the "material" phenomena of magnetism and electricity. Of spiritual forces we can perhaps speak with more certainty than of either physical or psychic ones, because a growth in sensitiveness to these forces always involves an increase of conscious thought-power and self-realisation.

We know of three divine vibrations, three tendencies of spiritual life. These tendencies are always working on the unstable desire nature of man. By degrees they change and transform the psychic movement of attraction and repulsion into the universal unswerving rhythm of Love and Truth, that is the real mysterious Life in God.

It is easy to see how the tendency to repetition and imitation in material life is acted on by the psychic vibrations of attraction and repulsion, desire and shrinking, and how these very desires (and the self produced by physical and psychic vibration) are acted on by the spiritual forces of Truth and Love. The conception that we can form of spiritual, or real, or eternal, Life, is that life which arises from a continued response to the living divine stimuli of Truth, Love and Life.

All through evolution one can see material, psychic and spiritual tendencies, working, interacting, reacting and modifying one another. To their working, direct or indirect, all the combinations of life can be traced, from the simplest grouping of the ultimate units of matter, to the most complicated human brain. The desire nature in every smallest, simplest, most unconscious form of life is always pushing forward and falling back, just as we who have perhaps reached the limits of physical expression, are always pushing forward towards, and falling back from, the spiritual.

It seems that up till now we have slowly evolved our human psyches, through unconscious desire, in every life, and stage of life, vegetable or animal; the psychic desire nature, in spite of reactions, slowly pushing forward towards fuller life

and expression. At last, as men, we come to the limits of this subconscious evolution.

A new factor develops very slowly from a new sensitiveness. Through thousands of infinitesimal actions and re-actions to the Divine stimulus of truth, conscious mind gradually comes into being, ready to use the new weapon of will, which has been gradually evolved as a continuous faculty.

Will is, obviously enough, the product of an innumerable multitude of psychic desire vibrations. A weak will means divided desires, as strength of will is a concentration of millions of intense longings in any given direction. Or else we may build up a sort of negative will, if our purely psychic life has been one of constant repulsions and fears, instead of active desires. In this case we shall be handicapped by a will which is a negative force, always impeding and holding us back from active expression, and fear will be stronger than desire.

But however weak our wills, and however dim our consciousness, directly we begin to emerge from the life of unrelated desires and fears, there is a great change in our relations to our environment. We begin at once to be different from animals.

It is the difference between a donkey following a man with a bunch of carrots down a road, and a man who goes down the same road on some special business. The donkey perceives the existence of something that has associations of pleasure, a little way off, and moves towards it. The thing moves on, the donkey moves too. The process is indefinitely repeated. Together with its opposite, fear, (the instinct to draw away from something painful), it is behind all animal evolution.

But the man who goes down the road consciously for the sake of something at the end of it, has embarked on a new adventure, using new powers. It may be that he is only going to break into a house, or rob a fellow traveller. Still he has realised a desire in thought and words, and is using his will continuously to carry it out. And

this is the beginning of human activity, our distinctive evolution.

But we cannot stop here. Under the influence of coherent developing mind, our desire-nature begins to develop, and our self to become conscious of a spiritual goal. The claim of Christ was to understand the secret of this evolution, living truth and love so absolutely that everyone who "knew and lived in him" would know God, and have manifested in himself the last unfoldment of life, the real immortal life of Love.

The instinct of our destiny is strong in us. Few people, however much they may cling to material objects of desire, do not really know, in the depths of their nature, that there is something finer, in spiritual and mental free energy, than in any material carrots under one's nose.

Anyone who doubts that the desire nature (psyche) in all life is the great urge of evolution, might observe the way in which living things of all grades respond to, and adapt themselves to, every new demand coming from their environment. The basis of animal life would seem to be desire for psychic and physical survival (however dim, blind and groping) and the more developed urge towards food and sexual intercourse. It was surely the urge towards food, that first made the simplest animal organism, in its unity, imitate the constant inner vibration of its separate component atoms, and begin to move towards objects of desire.

It is difficult to say whether in the beginning sensitiveness produced desire, or desire produced sensitiveness, but both these fundamental initial activities of life are the activities of the psyche. Every new human psyche and human body seem to repeat, as in a rapid microcosmic summary, the process of the evolution of life. One can see that the initial groping towards food resulted in movements repeated thousands of times, becoming more and more complicated, and gradually evolving through brain and outside Divine contacts, the realisation involved in the complex movements of speech.

But the process is so infinitely minute, and capable of such infinite sub-division, that it would be very hard to say whether a human infant first felt an urge towards milk or satisfaction from nourishment. Probably the process would go back to the embryo and its psychic building up. But this only pushes back the question a little further, as it brings us to the initial impulse towards physical and psychic life. If we say that that impulse comes from the vibrations of the will in a past incarnation, the fundamental puzzle then takes shape thus. If the urge towards Life itself comes from the vibrations of one's will in the past, and these vibrations are the response of one's past sensitive psyche to outside vibration, which comes first, sensitiveness or effort, the active or the receptive? Or are we thrown back on the idea that the tendency to go round in a circle is not only characteristic of material, but also of psychic life. (If this is so, it may indeed be that physical things cannot exist without some kind of psychic element.) This psychic circle would be what Buddhists call the wheel of birth and death, or the wheel of birth (James iii. 6, see Revised Version). Indeed, it seems as if the principle of the circle was very persistent and puzzling, as one is always brought up against it as the logical result of any attempt to understand the nature of psychic and physical things, in terms of time and space and movement. Thus the people who looked for an edge to the earth in space found it went round. And to any one who tries to imagine what would happen, if they went beyond the farthest star to find the edge of the universe itself, and finds themselves in their minds up against the relation of matter to the Infinite, the only solace or hope of a solution seems to be in some queer sublimated idea of roundness. In life itself everything seems to go round, cause produces effect, and effect becomes cause and produces another effect, and a regular chain is made, which turns into a ring when the last cause seems to produce again the first effect, or *vice versa*, and there ceases to be any beginning or end. Or else put it in this way. You discover a cause and find it, in its

turn, to be an effect. You then discover another cause behind it, and find that it too is an effect. You go on like this till you suspect the whole thing of being a ring without beginning or end. Or if not a ring, a spiral.

A scientist has suggested that Life is perhaps the result of a vortex in the ether. Indeed, it seems the most natural thing in the world that the cohesion of life should be the result of a round movement or vibration. No one knows what ether is, but supposing the psychic element is a subtler physical element than ether, the vortex might be stimulated by a circular movement in the psychic element. The psychic element has in itself on one side, the desire nature that is the basis of animal life, and on the other side, the desire nature that is the basis of spiritual life. If the ether exists, it must be the medium that unites the psychic and the physical. If it does not exist, its place is taken by the most subtilised of perceivable material expressions, electricity perhaps.

Why should not the earth first have existed as a great whirlpool of psychic vibrations, rushing round and round in tremendous rings, expressing itself as a magnetic etheric vortex, attracting to itself and catching up in its wild orbit the atoms or vibrations of matter, and organising them into the coherent world we know? Psychic vibration is not material movement though it controls it. The earth itself would be based on desire, as indeed it is easy to see all animal and plant life is.

For to suggest that by this process, the earth came into being, is to say that the earth itself is the result of the same process that is repeated, as it were, on a small scale, in the case of every individual life on the earth.

In each one of us, we can trace the psychic whirlpool, which is the first process of individual physical expression, to the vibrations of the will in a past incarnation.

In the case of the earth, the question rises at once, "What stimulus first set the psychic desire nature vibrating towards matter? Where did the stimulus come from that

caused the psychic whirlpool? The top is spinning, but who started it. Are we right in thinking that initiative is spiritual not psychic? Perhaps the answer is to be found somewhere along these lines. The psychic is sensitive both to matter and to spirit, and is the basis both of material and spiritual life.

It may be that the first touch of the spiritual on the psychic produced commotion, struggling out into a circular movement, a radius rushed out from the centre into a circumference, held by attraction towards the centre, and driven by its own force, rotating violently in a whirl of rapid vibration. The material atoms or vibrations were sucked into its orbit through ether (or electricity).

One may not know if ether or electricity are made of atoms, force, or movement, but for the argument this does not matter. Whatever is the final unit of matter is caught in the psychic vortex. Or if matter and force are the same thing, it might be truer to say that the rapid psychic vortex slows down into physical energy, which appears to us as matter.

In the individual life a time comes when the spiritual touches the psychic desire nature. The desire nature dies to matter and is born "from above," the fountain flows upwards towards eternal life. Perhaps something of the same kind may in the end happen to the earth. One could imagine that the spiritual might again touch the psychic, when many individual psyches have become spiritualised. And then that the whole psychic vibratory wheel might let go the material atoms, or cease vibrating slowly, in the mode of physical energy; thus the universal desire nature might die to matter) and rise like the individual, to a new and spiritual expression. This would be that mysterious process spoken of as the "saving" of the Kosmos.

For the beauty and wonder of the Kosmos is not in the atoms, or material energies, but in the subtler life that gives them form, colour, movement.

If the spiritualisation of the whole, is the result of the

spiritualisation of the parts, every individual effort becomes of enormous importance.

This conception is forced on one from all sides. Because the more one knows of life, the more impossible it is to separate the psyche of man from the psyche of animals, plants, and indeed the whole living Kosmos. This is a truth that the slightest familiarity with the broad conclusions of science brings home to one. Strangely enough, it was the knowledge of it, that brought Darwin, Huxley, and the scientists of their time, into collision with the churches of their day.

Modern psychology specialises in it. People have deduced all sorts of materialisms from it. But oddly enough it seems to hold, when seen from Christ's standpoint, the most extraordinary promise of the transfiguration of all things. Because if the human psyche is (1) capable of spiritualisation, and (2) part of the universal psyche, how is it possible that the universal psyche should not be capable of spiritualisation? We are not separated from the soul of the earth now, why should not all will, all psyche, all desire nature, share our destiny of free spiritual expression?

"The whole creation groaneth and travaileth together."

People have seen this idea by flashes and gleams. The idea of our kinship with animals was as familiar to Francis of Assisi as to Darwin. "Surely the fish, too, is the Son of God," said Pearse, and many feel a sort of divine potentiality in trees, flowers, mountains, rivers. This is somehow the particular vision of poetry.

Christ said the flesh profiteth nothing.

It is not the atoms or the insensitive material vibrations, but the living force that grips them as it were, and gives them meaning, that makes the beauty of a primrose, or a daisy, or a tree.

In animals the outward movement begins to imitate the inner movement. When these two movements have ceased, the movement of disintegration begins; the cohesion of unified movement is gone and the scattering movement begins.

When the movement that makes life, goes, there is nothing to love or delight in about the physical or insensitive psychic material or energy. The most violent so-called materialist will turn from it in disgust, when the disintegrating movement has set in, there is nothing in the free atoms that once composed a body, even the body of someone one loved, to individualise them or distinguish them from other atoms.

The psyche of man then is a part of the Universal psyche.

The Universal psyche expresses itself at first in the slow vibrating of matter.

So does the psyche of man.

Christ taught the way by which the psyche of man could die to matter and express itself in spirit.

This is the ultimate destiny of the psyche that makes and supports the earth, as well as of the psyche of man.

The relation between one's psyche and that great whirlpool of psychic force, which one might call the desire nature of the earth, is very close, as it seems a matter of vibration. When one's psyche is united to spirit, this other relation still continues, in some mysterious way, so that those who are in Eternal life can come in contact with psyches still in the Kosmos. Thus can Christ help people. And God send messengers.

The way one's psyche clings to material expression is very strange. It is as if Michael Angelo, labouring to express himself by building a statue in snow, had refused a block of marble, on the grounds that he preferred to work in an eternally melting disintegrating material.

It is obvious that the difference between snow and marble, as sculptor's material (two different modes of matter) is negligible, compared to the difference of trying to express oneself in forms of shifting, disintegrating dust, and gaining one's absolute immortal expression in a form of Eternal life.

When one in spiritual life comes in touch with the psyche of a living person, the physical form is not sensitive to the vibrations of the spiritual form. But the psyche is sensitive to the vibrations of the spiritual psyche, and is able sometimes

not only to respond to them, but to transmit messages into the physical brain.

But perhaps the most puzzling event in the evolutionary experience of the individual, is the periodically recurrent state that we call death. For death is peculiar to the sensitive psyche. A stone does not die. But the slightest scrap of sensitive life brings with it, its opposite death or insensitiveness.

For death is the absence of sensitive response to stimuli.

People and animals die when their psyches cease to vibrate. All natural death (through age or illness) comes from the death or withdrawal of the sensitive psyche. For when one's physical body dies, it is not the material atoms that are destroyed. They merely cease to cohere, fall apart, take new forms (to our perceptions).

What ceases is the action on the atoms of unifying, controlling, organising vibrations that produce form and energy. When this ceases, it means obviously that your psyche has either disintegrated, or lost connection with your physical body. While your psyche has any recuperative power left, your body does not die. People say your will or your spirit is keeping you alive. This fact makes doubtful the generalisations of those who only study the material atomic relations of illness, and therefore do not realise how one person survives an injury that kills another. And sometimes the best survivors are persons of outwardly weak physique.

As the body is in touch with the earth, so the psyche is in touch with the psychic element (through vibration in both cases). If the body ceases to correspond to its earth environment, it means that the psychic body is failing to correspond to its psychic environment. There are, of course, disintegrating psychic forces inseparable from the disintegrating physical forces. Events like illness, an accident, an injury, old age, all mean that your psyche has come into collision with one of them. No human being can escape them, because, in some odd way, time is one of them.

Unless it is raised to eternal life, one's psyche is bound to disintegrate when one dies, for integration and disintegration are part of the law of its nature. The new psyche created by the vibrations of one's will through one's life, is the natural and inevitable result of that will. It expresses itself in physical form in harmony with a new psychic and physical environment, the result of vibrational inter-relations and re-actions.

Perhaps one of the reasons why people do not believe in, or remember past lives is, that they have a new psyche each time they live, (and yet this very new psyche is the form of their past desires). This Resurrection is called in the New Testament the Resurrection of Judgment, or the prison where one stays till one has paid the uttermost farthing (if one hates and does not forgive). The other Resurrection, the "rising up" to spiritual form, is the Resurrection of Life, the "raising up of the Son of Man." If it was not for this mysterious help, promised over and over again by Christ, (who has overcome the magnetisms of the Kosmos) we should doubtless all "die." But he held the secret of Eternal life. He did not say he "discovered" it, but that God was glorified in him, and that God gave him power to make alive. This "secret" of the great hidden potentialities in our human evolution is still a secret to many.

If one had never seen a butterfly, who would suspect the caterpillar of the potentiality of wings? And yet, its psyche, seemingly absorbed in a craving for green leaves, must really be inwardly vibrating with a passionate urge towards flight. Desire, however instinctive and unconscious, is always the soul and urge of every new unfoldment of life. Christ's words sowed the seed of a new evolutionary desire in the psyches of all who came in contact with him, and showed how, through universal love, people might follow him and rise to eternal life. This he symbolised in many stories, drawing parallels from the grain of mustard seed, or the cornfields, or the water rising in a fountain. In him the "Son of Man was lifted up." People have belittled Christ, because he showed little sense of the importance of

conventional science or learning, for those who really seek truth. He talked of wisdom "hidden from the wise and prudent, and revealed unto babes." And, after all, the caterpillar has never thought about scientific laws or evolution and yet it does take the right road and will itself into a butterfly, as an acorn gets itself into an oak, or one seed into an ear of corn, or another into a lily of the field (without taking thought for the morrow), always through the unfolding will of God.

Christ never belittled any truth, but his concern was to show the simplest people how they could gain all truth, through that desire that is the love of God. "Thou art careful and troubled about many things, but only one thing is needful." If eternal life means absolute knowledge, beyond the dreams and contradictions and uncertainties of so-called "science," and if one can grow into it as naturally as the flowers bloom, or the grain of mustard seed becomes a tree, why spend one's time trifling? Why not take the inner purpose buried, perhaps subconsciously, in one's psyche, as the conscious concentrated purpose of one's will?

Whatever form of words the desire of eternal life takes in the conscious thoughts of a human being, the simplest form of Christianity will be able to purify and concentrate the psychic desire nature, so that the desire itself secures its own fulfilment (as desire does in all life). This creative desire is really the effort towards the love of God in Christ, for this love is our eternal life. The desire nature of the psyche of man is far more sensitive to different vibrations, and more easily influenced and distracted than any other living psyche we know of. It seems that the farther evolution advances towards the great gulf between the physical and the spiritual, the harder it is to direct. ("Deep the waters and wild their strife, on the bitter verge of eternal life.") And without the self-knowledge and the knowledge of God, (and of Christ, the Way, the Truth and the Life), most of us would be easily flung back into physical life again. For all physical evolution seems simple and possible compared to this

adventure. The passage between the ape and the man seems a little river for the psyche to cross, beside the chasm that separates time from eternity, space from the universal, attraction and repulsion from love, our laborious learnings from universal light, and the psychic from the spiritual. But the bridge across the chasm is Christ's path of love and prayer. This is the faith that unites the psychic with the spiritual. This is what it means to be "born again of water and the spirit."

Our spiritual history is something like this: Directly we come into being, through response to Life in God, consciousness, which at first seems to be little more than disconnected gropings of self-love, begins through desire to relate one moment to the next. Thus the time comes when, through the slow evolution of desire, the human power of responding consciously to truth, comes gradually into being. This is the beginning of mind. It is the starting-point of our distinctively human evolution, and directly we reach it, the spiritual goal is in sight. We pursue our way, slowly as always, with many lapses into darkness, but at last we arrive inevitably at that strange chasm between psychic and spiritual life, that is, as far as we know, the last step in human evolution.

For conscious thought is self-realisation. One seems to be able to get all through the phases of animal and sub-human life, and even early infant life, without self-realisation. But the human evolution, to go any further, must develop this element, because it seems, one cannot become spiritual without self-realisation.

This new element, dimly and even subconsciously, felt by most people to be necessary for further Evolution, has given rise to what we call the religious instinct.

This is not often recognised by scientists as an Evolutionary force, for they seem to think that we have come to the place where evolution stops, regardless of the fact, that as far as we know, no living force has ever been known to stop anywhere.

Because there is no higher animal than man, this is no reason why the desire nature of man should not express itself in a form beyond our present dreams. The wind bloweth where it listeth, and you hear the sound of it, its voice, but you cannot tell whence it comes and whither it goes; so is everyone born of the spirit (John iii. 8).

To pursue the old analogy a little further, one might imagine a third instance of the mental and spiritual state that might lead a person to walk down the same road as the donkey or the thief. The spiritual purpose of manifesting God in a human life and raising human life from the deadness of animal will, must have led Jesus Christ again and again to walk down many such roads in Palestine. The concentration of his desire nature on union with the Divine purpose of love, seems to point to the state of mind of those who have accomplished the third great step of evolution, the union between the psychic and the spiritual. These are the children of the Resurrection (rising up) who are as the messengers of God, and have ceased from psychic desires for material satisfaction.

RE-INCARNATION

It is very necessary to define the sense in which one uses this word, as it has many different meanings, varying according to the degree of continuity postulated between the old and the new life.

The death, or loss of the psychic form, is not extinction.

Every spiritual vibration in the self is immortal, therefore the inner spiritual essence of the self, the real Ego in us, of eternal life, cannot die, and continues from one "generation" or birth to another. But every false vibration dies out. The whole self is like a plant cut down to its roots to grow again next year. The plant grows again altered in many ways by different weather and earth conditions. It is the same in tendency, modified by different stimuli. The new psyche is what belongs to one by right; it is the result of every one of one's will vibrations in the Universal Element. Therefore

the new psyche holds, in unconsciousness, the whole history of one's past psychic and spiritual living. Will is, of course, the sum of millions of vibrations of desire in a given direction, so that the sum of one's desires seems to be the material out of which one's animal life is built, now, and in the future. Thus to know yourself, is to gain knowledge of the vibration of past lives.

To anyone who wants to know their past lives, a real introspective understanding of these psychic vibrations is very important, as of course no ordinary physical memory process is possible, because of the absence of brain continuity, destroyed by physical death.

Re-incarnation memory might perhaps be defined as abnormal sensitiveness to certain very subtle vibrations.

These vibrations are the temptations to evil within us, they are also what we call our natural good instincts, as they form our natural characters, and their inter-relations with the desires of other lives, work out into the circumstances and events of our lives. They have four obviously strong tendencies :

- (1) To repeat themselves.
- (2) To reverse themselves.
- (3) To grow stronger in asserting themselves, and increasing the more they are responded to.
- (4) To grow weaker and weaker the more they are resisted. As the self becomes insensitive to them, they tend to become attenuated and die away.

It is impossible to enter fully into this subject here, but instances of these tendencies may be taken from the New Testament. Christ said repeatedly, and most emphatically, that John the Baptist was Elias. In the circumstances of John's life, it is easy to see how the vibrations both repeated and reversed themselves. Both lives were spent between the King's palace and the desert. They were both spent in two occupations : (1) denouncing kings and queens and railing at other people's sins ; (2) receiving from God (Elias) the Bread of Life in the desert, or giving the Bread of Life to

others (John) in the desert. Elias receives life from God, being fed by a raven ; John tries to give real life to others, telling them to repent and come to Christ. They both gave rise to bitter enmity and hatred in king's palaces, and were loved by the people. But their fates were different. Here we come to the reversed vibrations. Elijah killed the prophets of Baal and tormented and persecuted Jezebel. John was tormented by Herodias and her daughter, and finally beheaded at their instigation. Here it seems as if, to quote Ecclesiastes, Elijah, casting a stone on high, had cast it on to his own head (as John the Baptist). For it is only through re-incarnation that Christ's saying is true " He that takes the sword shall perish by the sword." Elijah hated in one life, and suffered from other people's hatred in another. Obviously he had not learned love, or he could not have destroyed the prophets of Baal. It does not follow that he was not quite sincere and faithful in his religion. But without love one cannot escape from death and re-incarnation.

It seems as if something of the same kind were true of John the Baptist, though very much attenuated. For Christ said there is none among the sons of men greater than John the Baptist, but the least in the Kingdom of Heaven is greater than he." Here he seems to imply that even the greatest and best of the children of this life must be born again (and become the children of love) thus inheriting the Kingdom of Truth.

The truth that, in re-incarnation, you always get in the end, what you gave to others in the past (worked out perhaps through the reversed actions of the vibrations of will), is again and again illustrated by the parables of Christ. One of the most striking of these stories is that of the man who was forgiven his debt by his " lord," until he would not forgive his brother. Then his freedom was cancelled, he was obliged to go to prison (the prison of bodily life contrasted to the freedom of eternal life) till he had paid the uttermost farthing. This is the other side of the truth that forgiveness for oneself is the result of forgiving others. " Blessed are the merciful, for they shall obtain mercy."

Then, to set against this, there is the story of the steward, who was dishonest and cheated his lord, but was commended because he forgave others their debts, giving away to others material goods which did not belong to him. We are not told that he gained eternal life, but that he was wise in relation to his (next) birth. For when he "failed" all those he had helped (dishonestly) came to help him. So that kindness, even coupled with dishonesty, gains through re-incarnation, its exact reward. And even apart from all other virtue and right living, kindness to others must always secure for us friendship and happiness in this life, even while we fail in attaining the full eternal life of Love. Christ's idea of the relative value of honesty and kindness is not always shared by religious people (who, indeed, often dare to punish others, in an organised, legal manner), whilst thieves, prostitutes and drunkards have been known to do wonderful kindnesses. Thus one understands "The children of this life are sometimes wiser towards their generation, or (next) birth, than the children of light."*

Many people will say, "if the idea of re-incarnation is inherent in Christ's teaching, why has all trace of it faded out of the dogma of all the churches?" and, indeed, to many it must seem inconceivable that such a thing could have happened, and yet if one realises the furious strife of opinions and interpretations, out of which orthodox dogma rose triumphant, as the belief of those who were able to obtain political supremacy, one begins to realise that ideas of value may have been lost in that strife. Indeed, it would be a tragic task to trace how the tradition of the universal love and gentleness of Christ got gradually modified by those who were slowly adapting Christian belief to the violence and greed of Empire. This process went on till out of the figure of him who came "not to judge the Kosmos, but to save the Kosmos," was evolved the nightmare of the angry and cruel judge of the Middle Ages, hurling the souls of men down into an abyss

* "The children of this world are wiser in their generation." The word translated world is really æon.

of everlasting torment. For the Christianity that went hand in hand with Empire, such a belief was perhaps as necessary as prisons and capital punishment, to the civil authorities, to coerce by fear, the unruly wills of men.

It is interesting to read the uncompromising terms in which Jerome condemns Origen's theory of re-incarnation. In Jerome's Letter to Avitus (A.D. 409 or 410) he accuses Origen of believing in the transmigration of souls. This doctrine is among the "countless things in the book to be abhorred," although Origen says it is only "thrown out as a conjecture," not "made into a dogma." "Thus," Jerome comments,* "he winds up the wicked reasoning with which he has wounded his reader . . ." lest he should be held guilty "of maintaining with Pythagoras the transmigration of souls," and Origen's doctrine (though mixed up with a strange complicated theosophy of angels and demons) contains the idea that all the misfortunes of this life are the result of past sins, though these sins seem sometimes to have been done in the interval between incarnations. Origen also offended the orthodox by saying that hell fire was a mental state, the fire of remorse in the mind, and not an external punishment. Origen was born in 185. Professor Nestle (in his Textual criticism of the Greek New Testament) refers to him as "the most distinguished of all" the early fathers, and as "the great Biblical scholar of antiquity." His books have mostly come down to us in garbled translations, and in enemies' quotations, but it seems certain that he believed in some kind of re-incarnation and also in a difference between psyche and spirit. His comparative nearness to the time of Christ makes these views significant.

At the present time many religious people seem to have given up the idea of eternal punishment as too horribly discordant with the idea of a God of love, and the tendency is to think, either that Eternal life does not really exist or

* Letter cxxiv, page 244, par. 4. Principal Works of St. Jerome translated. Freemantle Lewis & Barth. (Library of Nicene and Post Nicene Fathers.)

that it is the natural evolution of every human being at death, and the attainment of it is not the mysterious "Crown of Life" of the New Testament, but a natural continuity of human existence, survival beyond the grave. Thus we have the strange material Paradises of some Spiritualists, which at their best are dwelling places for "discarnate" human beings, not the new wine of transmuted life in God "for the spirits and souls of men made perfect."

To the same causes, the action of a rising organisation, with tremendous powers, bent on the suppression of "heresy," through persecution and education, we can trace the loss of the spiritual meaning of the word ἐκκλησία (ekklesia), translated officially as "Church." For such a spiritual meaning must, of course, be detrimental to the powers of any outside authority in spiritual matters.

The claim of the orthodox dogma that has come down to us, was only very gradually established, through much persecutions of "heretical" opinions (the opinions of "others"), and through the power of the state.

And here we must remember the orthodox "corrections" of the text of the New Testament, spoken of by Epiphanius (A.D. 367); and also the way in which early interpretations, afterwards thought heretical, were suppressed. Both orthodox and heretical parties were constantly in early times accused of tampering with the Scriptures. It seems likely that the orthodox had the last word. Thus as early as 140 to 210, we find Marcion complaining of corruptions in the text, and being accused himself of further corrupting it. Indeed he was an object of much hatred to the orthodox, so that little of his work seems to survive. He seems, however, to have had a spiritual outlook, as he made an illuminating "restoration" to the Lord's Prayer. In Luke xi. 2 he inserts the words "Thy Spirit come upon us and purify us" (Codex 604).^{*} This seems to give a key to the inner meaning of the prayer. We pray that the Spirit of God within us,

^{*} Professor Nestle, Introduction to the Textual Criticism of the Greek Testament (Note on p. 211).

should purify us and unfold within us the Kingdom of Truth, the Will of Love, building up our Spirits with the bread of Life. These words must be welcome to anyone who believes that the object of prayer is the Spirit of God to be in us and all men. And further, that the Spirit does not necessarily manifest itself in visions and ecstasy on the one hand, or in organisation and social order, and obedience to authority, on the other, but in Love and Truth, and a "new creature," that which is born of the Spirit, the free self of Eternal Life, radiating Love and Truth in all relations with other lives.

" EKKLESIA "

The idea of the formation by Christ of an organisation or Church has been very prominent in the minds of Christians. Those who have felt such an idea to be strangely out of harmony with the inner spirit of Christ, have formulated the idea of a sort of spiritual Church containing Christians of all denominations. And this idea seems at all events nearer to the mind of Christ, in so far as it is less narrow. But if one thinks that the work of Christ is to call forth a new spirit and a new nature in every "man that cometh into the Kosmos," even this idea seems not to hold the full meaning of the word. And, indeed, it seems that the only justification for the idea is the passage (Matt. xvi. 18) when Christ says to Peter, "Thou art Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven (Matthew xvi. 18, 19, 20). It is obvious that the accepted interpretation of this passage rests on the translation of the word *ἐκκλησία* (ekklesia) as "church."

But here it will be as well to remember that the word *ἐκκλησία* had in the early days of Christianity two meanings. There was the meaning that has survived, the "assembly" or "Church," the elected or called people. And there is the very ancient meaning that is found in the early gnostic writings,

138 STUDY OF CHRIST IN THE FOURTH GOSPEL

the *ἐκκλησία* the living force in the Divine nature (one of the "æons" in the "pleroma" of God). This *ἐκκλησία* is the "spiritual seed in man," according to Clement of Alexandria. It is the self of the new birth. The spiritual seed that is "called forth" into growth and life by Christ.

It is easy to see how the two meanings ~~got~~ merged, as people identified the spiritual seed in all men, with the special privileges of the faithful and orthodox. The transition from the spiritual nature in a man, to the man in whom this nature was aroused, is accounted for by the usual tendency in people's minds to externalise subtle ideas—try to express them in organisation.

Thus, though the author of the Revelation, speaking of the church in Smyrna, or Ephesus, seems to mean the assembly of the faithful, there would not be much practical difference in the meaning, if we substituted spiritual seed for Church. It would only mean that the message was directed, not so much to any outside organisation of people, but to the new growing spiritual nature in those who were responding to Divine Truth in Christ. The same might be said of Paul's *ἐκκλησία* in Priscilla and Aquila's household, etc.

The word itself seems to mean fundamentally that which is called forth, from *ἐκ* (forth) or out, and *καλέω* (call). Thus it has a verbal derivation and could be equally applied to an inner "new creature," to be called forth by Christ, or to an assembly to be summoned.

When the word is used by Christ in reference to Peter, it seems plain that he uses it in the former sense, and that, in Peter's perception of Truth, he has found the foundation on which he will build his new spiritual nature, the self, against which the gates of Hades (death) shall not prevail. In spite of his many failures in love, there is in him a foundation of true insight, on which Christ will build the new and immortal spirit in his personality. He will give him the keys of the Kingdom of Heaven. The keys of truth are love and life, for to gain knowledge one must live love. And he ends by giving him the warning that he gives afterwards to all his disciples,

that the sins we forgive are forgiven, but the sins we do not forgive are debts to be paid (perhaps in another life). (For interpretation, see comments on Chapter XXI.)

Churches and societies and sects may be necessary for the fulfilment of human needs. And nobody could want to depreciate the good work often done by such associations of human beings. But Christ's concern is never with any organisation, but always with the spiritual evolution of every individual. His "vineyard" is the hidden psychological world of feeling, thought, motive. God's kingdom comes, his will is done within us, not necessarily by forming committees and organisations, but by a change in the deeps of our natures, working out in action and speech, in whatever circumstances we may find ourselves. The outward action is only valuable as an expression of forces in the inner life.

Everything that Christ said to an individual is universally true. And in every human being there is a rock, a foundation of Divine vibration, on which the Temple of God within us may be built.* Or there is a Divine seed in the foundation of every human being, in which is a germ of the new self which Christ calls forth into spiritual life, born from above by water and the Spirit. Thus the two ideas suggested by Christ's strange and symbolic words, seem to point the way to the same truth, if one applies them to the inner, true life of every human being. Churches and societies may be helps or they may be hindrances to human fellowship. But the Divine ekklesia in every man that comes into the world, is the hope for all men of the true eternal Life of Love. And this Divine ekklesia must bring us into love and sympathy with all living things. Thus one might say the real "church" of Christ has no limits, because all life is divine and all living things are the children of God.

Many people will say that a religion that deals wholly with the inner life of the individual is merely selfish. But

* This symbol seems indicated by the verb *οικοδομῶ* (*oikodomēso*) with its sense of building a house. The new nature that will be "called forth" is the inner psychic Temple to hold the Divine Spirit.

it must be remembered that if the inner life of the individual is really transformed by love and truth, this love and truth must revolutionise all their relations with others. If everyone loved their neighbour as themselves, and felt their neighbour's sufferings and needs as their own, institutions and organisations would soon adjust themselves to the new Spirit. For all the evils that torture society—industrial greed, war, poverty and all cruelty—can be traced to their roots, not in circumstances, but in the inner region of human desire, the darkness of “natural” sensational life.

NOTE

Before closing these essays, it seems right to record a personal experience which is in close relation to the ideas expressed in this book, without which, indeed, this book could not have been written. I was, for many years, so blinded and befogged by false psychic vibration, as to be unable to believe in the reality of any Divine light or life at all; and was even positively convinced that God did not exist, and that there was no life after death. The first thing that shook this conviction was the unexpected psychic shock of the vivid presence and message from one who was dead. But, strangely enough, it was not till years after this that my thoughts turned to Christianity. In the midst of great mental distress and perplexity, an imperative impulse seemed to rise up in my consciousness, and without any reasoned thought at all, I began to pray. My eyes were suddenly and amazingly opened to the strange inner world. So unaccustomed was my mind to the idea of Christ, at that time, that I did not recognise the mysterious Being, who yet spoke to me in a way I could understand. This may seem incredible, but it is true. It was not till after I had prayed again in perplexity and doubt that the same kind of thing happened again, and the astounding, overwhelming knowledge of Jesus Christ came over me in a flood of light. Everything in the world seemed illuminated; everything had new values. These new values almost crushed me at

first, revealing as they did the real meaning of good and evil in my life, and the hypocrisy of psychic imaginations. But, though my only prayer at first was "Lord be merciful to me, a sinner," I could never doubt the reality of the knowledge, that for years afterwards seemed always unfolding itself from the same centre. Nor did I ever after feel that I did not know what Christ is really like. I tell this story, not because I want to claim any "supernatural" authority for my thoughts. It is true that I believe, unconditionally, in the Divine truth in Christ, accessible to every man coming into the world. But I would not ask anyone else to accept the interpretation of the vision which has gradually unfolded itself in my mind. I know too well the falseness, and the easily deceived nature of the psychic perceptive faculty. Thus I have done my best to see everything in the light of prayer and in the presence of Christ, who is Truth. And I would appeal to this same direct perceptive faculty in others, enlightened by prayer, and to the divine power of thought and reason to sift, and approve or dismiss everything I have said. But I record this experience because I must witness to the extraordinary mercy of Christ in taking the blindness from the eyes of a person in great need; and the Love of God thus expressed in Christ. I may say that at the time when it happened, I was under no religious influences, and talked with no one about religion, so that I was not reaching after, or dreaming of, any such happening. This experience seemed to me the first thing I had ever known truly in its essence, as a part of a life much more real and intense than this. And though it is impossible to convey to others any sense of its vivid reality, my conviction of its truth has only grown more and more unshakeable and compelling, with the passing years, and in the light of other experiences of the same kind.

PART II

THE FOURTH GOSPEL

SUGGESTIONS AND INTERPRETATIONS

CHAPTER I

The Vibration of God in the unconscious foundation of life	The Foundation or first principle or soul
The Light or Truth	The Witness of John the Baptist to the strange personality of Christ
The Spiritualised, Perfected Psyche	The Lamb of God
Spirit or Love	The Son of God
The Spiritual is greater than the psychic	Nathaniel

THE Gospel of John begins with a statement about the living word or "Logos." This we may take to mean the outgoing vibration of divine truth, or love, or life, that unites the spiritual to the psychic : dynamic thought moving on the waters of sensation in one's inmost being, and calling out a response. Any idea of time in this process seems quite out of place, but it has been introduced in the English version by the interpretation of the Greek word ἀρχή (arche) to mean beginning, and it is further insisted on by the use of the imperfect "was," to describe the relation of God to men.

It seems quite unnecessary to imagine that ἀρχή used in this connection has any reference to a beginning in time, an event that happened thousands of years ago. It is a word of various meanings, used by some philosophers to mean first principle. The Gnostics gave the name ἀρχή or προαρχή (pro-arché) amongst others, to their conception of the ultimate, infinite God. But this may only mean that they used a word that meant first principle, or foundation, to express their meaning, because one of their other names for God was βυθός (Buthos) (depth). Here it does not seem likely that the word is used to mean God, as this would make the rest of the sentence a useless repetition. In this case it must mean either a God beyond God, (which is unthinkable) or

something connected with human or psychic life. This latter idea is borne out by the fact that Plato used the word to mean foundation, and Heraclitus called the Soul ἀρχή.

If we follow this line of thought, taking out the idea of time, we are at once confronted with the idea of the ἀρχή as the foundation of human life. This foundation, the inner deeps of our being, the secret underground springs of life, would correspond to the "primary unconscious" of psychology, or the psychic foundation region of life.

Thus the phrase (verse 1) might run, "In the foundation is the 'Logos,' and the Logos is near God and the Logos is God."

We have, then, in this phrase, a clear definition of the relation between the Divine and the human, the Spiritual and the psychic, in the fundamental deeps of unconscious psychic life.

One might indeed say, that the Gospel of John opens with a triumphant assertion that, in the foundations of being, (the soul or psyche), is the moving and living truth, the Word, and the living truth or love is near God, it is God.

"Is" is here substituted for "was," so as to shake the static idea of past time involved in people's minds by the use of the imperfect.

The idea of time in relation to God seems quite alien to the clear philosophy of Christ, who puts everything connected with God and with his own inner being, outside time altogether.

Sayings like "Before Abraham was I am," "Jesus Christ the same to-day, yesterday, and for ever," and "A thousand years are as one day in thy sight," witness to a wholly different point of view. Such sayings must make the simplest Christian realise that Eternity is not extended time, but a thing in itself other than time.

Indeed, however convincing they are to modern minds the arguments of Einstein were not necessary to convince the mystics of the past that time is illusory and unreal.

One cannot doubt that John, full as he was of the spirit

of Christ, did not mean to bring in any idea of a time process. Perhaps whoever first interpreted ἀρχή as a beginning in time is also responsible, it may be indirectly, for the use of a past tense in the prologue. For it seems natural that anyone who read this passage, with the idea in their mind of a time beginning, should put the account of what happened then in a past tense. Perhaps it was really first written in the present. Indeed, it is easy to imagine a careful scribe, after patient thought, correcting what seemed to him merely a clerical error, to make sense of a difficult passage. But even without this supposition, it might be argued that, in talking of things outside time, all tenses lose their meaning, and it does not much matter whether you talk in the present, imperfect, past, or future. The Logos of God that was, surely is, and will be. But if one wishes to strip the Prologue in one's mind of any idea of time, it is perhaps helpful to read it over, substituting "is" for "was."

There is another substitution that one might make at the same time in the interests of clearness. The gender, and change in gender, makes a difficulty in the English version that is surely unnecessary. Why should the Word be "he" and the Light "it"?

It is true that in Greek the word "logos" (word) is a masculine noun, while φῶς (phos) (light) is a neuter noun, but that is no reason for making the Word masculine and the Light neuter.

On such a principle in translating from German you would have to make the table "he" and the young woman "it," whilst in translating French one would have to refer to one's head as "she" and one's foot as "he."

The use of the pronoun is important and it points to a difficulty in the translation of the whole New Testament into English. This is an essential difference between English and Greek.

In English the words "he" and "she" convey always the idea of sex, the word "it" conveys the idea of a baby, a child, an undeveloped human being, an animal, sometimes,

but most often some form of vegetable life or so-called inanimate things.

It seems as if the English language left no room for the conception of Life transcending sex. For the pronoun conveying the idea of God, one is reduced to choosing between "he" and "she," both with rigid sex associations, or "it" with its association of sub-human or undeveloped human life, or what we call lifelessness. A choice which must have puzzled many a poet. But in Greek, as in German, French, and Italian, this difficulty does not exist.

The arbitrary gender of nouns robs the "he" or "it" of any significance beyond that of grammar. Therefore the English translation where the "Logos" is "he" and the "Light," "it," makes a distinction, which may or may not be right, but for which the Greek gives no warrant.

Some authorities* connect the expression "logos" with the "Sophia" of the wisdom books.

It is curious to think that if the word Sophia (wisdom) had been used by John instead of "Logos" the translators would have been logically obliged to put the whole into the feminine, "In her was Life," etc.

If one first stipulates that the word "it" shall mean the very essence of real life and no idea of lifelessness, the easiest way of avoiding the gender difficulty seems to be to give up the he's and she's and stick to the neuter. Thus deprived of time, space, and gender, the passage would run :

"In the foundation (of life or being) is the Logos, and the Logos is near God, and the Logos is God. It is in the foundation near God. All things come into being through It; without It does not anything come into being that does come into being.

"In It (the Logos) is Life, and the Life is the Light of men" (v. 5). Life in men unfolds into Light or Truth or mind. For men alone are sensitive to the Light or Truth, in the three-fold Divine vibration. All men can respond, to a certain extent, with conscious mind, to Truth. This is the difference between

* Dr. Rendel Harris.

men and animals. (For all life is a response to the Divine vibration in the foundation, but animal life is only sensitive to one part of the three-fold Divine vibration.)

“The Light shines in the darkness, and the darkness comprehended It not.” (In the darkness of sensational life in the universal psyche, amongst animals and plants, the Light or Truth in God gains no sensitive response. That is to say, there is no power of thought and conscious mind in sub-human life. The universal psyche is sensation, not thought, darkness, not light.)

Then comes the parenthesis about John being sent to bear witness to the Light, or Truth, in the human ἀρχή or foundation. Then we have the universal human response to the Light, the possibility of coherent conscious thought for everyone.

“This is the true light that lightens every man coming into the Kosmos.” Every man has the power of responding, with mind, to Divine Light. (On the other hand the Kosmos, though it has responded in various degrees to life, cannot respond to truth, and therefore cannot know God.) Thus the Logos is in the Kosmos, and through it the Kosmos came into being, and the Kosmos knows it not. It comes to its own things, and its own receive it not ; outside human life there is no conscious mind or word, all is groping sensation, no perception of, or response to the truth. (Life and Truth are one, yet that which is a feeble response to Life can not respond to Truth.) “But to as many as receive It (the whole Logos), to them It gives the right to become Sons of God, to them that believe in His (God’s) name, (which came into being, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” The name of God is Love, Truth and Life, so this means that those who have minds to respond to Truth and Love have the right to be born again of the Spirit ; their selves can be built up of response to the Divine vibrations of Life, Truth and Love. That is everyone who has the power of thinking, or perceiving truth. Every man born into the Kosmos.

If we think of will as the active product of the accumulation of all desires, we shall see that to be born " of the will of the flesh and the will of man " (v. 13), would be to be, in ourselves, the children of our psychic desire nature. The blood would symbolise the relation between the psyche and its material expression, the body, as the blood was supposed to be the centre of psychic life. " To be born of God " (v. 12), would mean that our selves would be rebuilt, as it were, of the vibrations of Love, Truth and Life.

This is the right of everyone with a mind. But only if we " believe in His name ; " and the Name of God must surely be what we know of God in human words. That is, according to Christ, Love, Truth and Spirit, the Father, or origin of, the Eternal Spirit, or Life of Love and Truth, in us.

The word " Kosmos " (verses 9 and 10) means primarily " order," the order of the Universe. By the Stoics it was used to mean the anima mundi (or soul of the world, or universal psyche). These two senses would really be the same, because the Kosmic order is a manifestation of the psyche, in all things. Here man is said to come into the Kosmos, which implies there is something in him beyond and outside the Kosmos. This is the Light, the Divine Truth that every man is sensitive to. But though it is in the Kosmos the Kosmos cannot respond to it. Thus, man has something in his nature that is beyond the universal psyche, and it is to this that the Logos of God appeals, not to the animal quality in our lives.

The fact that the Kosmos knows not the Light, is one of the mysteries of Life, in an imperfect stage of evolution ; but it is an undoubted fact. And that in us that is of the same nature as the Kosmos responds clamorously to all the Kosmic vibrations. This is the character in us, that we share with the animals, and with all life. It is only something in us of the Divine nature, that responds to the Divine Vibrations of Truth and Love, in the deeps of our unconscious being. Anything in us that is sensitive (that is, creatively sensitive) to them, is born of God, not of blood, nor of the will of the flesh. It does

not belong to the Kosmos, it has nothing to do with animal instincts and desires, but it overcomes the Kosmos in us.

(In the 14th verse, John identifies not only the Truth, or Light, but the Logos itself with Jesus Christ.)

"The Logos was made flesh and dwelt among us, and we beheld his or its glory full of grace and truth" (v. 14). Grace *χάρις* (charis) is easily identified with Love, as grace conveys the idea of something given, and Love is an everlasting giving. Thus the Truth and Love of God were the self of Jesus Christ, whose perfect psyche was yet entirely human. The expression in verse 16, "Grace for grace" *χάριν ἀντὶ χάριτος* (Charin anti charitos) might perhaps be interpreted "Grace answering to grace." As from *ant* comes our word "answer" and the German "antworten" this does not seem unlikely. The phrase would then imply grace or love, coming into being in us, in answer to the stimulus of the grace or love of God. "Glory," would mean expression in life. Glory, in the New Testament, always seems to imply this idea. Perhaps because it is only that which is expressed or lived that can be praised or blamed, because if a thing is not lived, it does not really exist. For everything that is, must become manifest in life. Christ's glory or appearance in life is as the appearance in life of the only-born from the Father, or Christ's glory is as the glory of the only-born life from God. The word *μονογενής* (monogenes), (v. 18), apart from theology, would naturally mean only-born. Or as *μόνος* seems to have the association of "once," it might also convey the idea of "once-born:" for *γενής* (genes) means born, as in *εὐγενής*, (well-born, hence eugenics).

For the life that is in Christ is the only absolute expression of the Life of God. This is our eternal life. It is once born, perhaps because it has not to go through any of those processes of birth and re-birth, which are necessary for the evolution of true divine life, in human beings.

This Life is Love, or Grace, and Truth.

In the account of the witness of John in verse 18, the word *μονογενής* (once-born) is again applied to Christ or to the Life

in Christ. This time it is used as an adjective. John the Baptist speaks of the only or once-born Son, who, being in the bosom of the Father, he hath interpreted.

In the thirteenth verse comes the witness of John the Baptist. John has already been described (verses 6 to 9), "A man, sent from God, whose name was John. He was not the Light, but came to bear witness of the Light."

The Truth in the outgoing expression of God, the Truth that is the only light of the Kosmos, "became flesh," not in John, but in Jesus Christ. John was not in himself the expression of the Light, the Light that he had in him was what he was able to receive from Christ. But Jesus Christ manifested the mystery of the Being of God. In him is the Life that is the once-born Son of God. From verse 15 to 37, we have an explanation of the witness of John the Baptist, illustrated according to the dramatic method of New Testament writers, by vivid fragments of conversation.

We hear that John said he himself was but a voice crying in the wilderness, that he baptised with water, and that there was one coming who would baptise with the Holy Spirit, (fire, according to the Symbolic language of Matthew iii. 12). In a strange poetic phrase, he says, "he saw the Holy Spirit descending as a dove out of heaven, and abiding on him"—(this is, of course, the symbol of Peace.)

In the thirty-third verse he says, "I knew him not. But he that sent me to baptise with water, he said unto me 'Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptiseth with the Holy Spirit.'" It is strange to think that John may have watched, perhaps, through Christ's childhood, the building up of his human psyche, by the Spirit of Love and Truth, till it manifested itself in the radiant peace of his completed personality (the Dove descending on him)—verse 34.

This Spirit, or Self, or Life in him is called by John, the Son of God.

The Spirit or Self that is Christ is the Logos of God, that is the Life, Truth and Love of God, moving or vibrating

towards human life. But John bears witness to another factor in the fulness of Christ's personality.

Twice he sees him walking, or coming, and says to his disciples, "Behold the Lamb of God" (verses 29 and 36). "The Lamb of God that takes away the sins of the world" is the perfect human psyche in Christ. The perfect psyche is the Lamb of God, perhaps, because the idea of sacrifice, to take away sin, was connected with a lamb, in the minds of the Jews. For it is the human desire nature, giving up all its animal sensitive response, or life in the universal psyche, to respond to the Divine vibrations, and live again in the life of God. Thus the only perfect psychic fulfilment is through sacrifice.

The animal nature, or natural psyche, is founded on self-love, vanity and lust. It will be seen that these three instincts correspond roughly to the three animal instincts known to the psycho-analysts—ego instinct, herd instinct, and sex instinct. Christ was psychically dead to these instincts. His human psyche had sacrificed wholly its animal life. No stimulus from any of these instincts could arouse responsive desire in his psyche. Thus he is said to have "laid down his psyche and taken it again." This is the only process that can take away the sins of the Kosmos, to become dead to it, and to live to God.

Christ's self was the "Son of God," because his psyche was the Lamb of God. For to be born again, as the Son of God, involves the psychic purification by sacrifice. And this idea seems to throw some light on to the controversy as to whether Christ is human, or divine. Or at all events the problem takes a different form. For it seems there is no such thing as human, as opposed to divine. For if every human being holds the possibility of becoming a Son of God, the distinction is not a real one. The real difference is between the psychic, or animal, and the spiritual, or divine. And every human being holds both these elements. In most of us the psychic struggles madly against the growing power of the Spiritual. In Christ there was no struggle, because he had

sacrificed the independent psychic life of hate, blindness and death, and lived only in the Love, Truth and Eternal Life of God. This is the real destiny of the human psyche, "For ye are dead and your life is hid with Christ in God." In Christ then, we have the Son of God, the Spirit of Love and Truth, joined to the Lamb of God, the perfect psyche, dead to animal satisfactions and living in God—or, to vary the symbols a little, one might quote John the Baptist's conception of Christ as the Bridegroom, he who, in himself, makes the union between the two elements, the Spirit of God and the psyche of man.

Perhaps, from one point of view, one might describe the real difference between Christ and other human beings, as being in the power of response to the Divine vibrations.

No other human being has ever responded to Love, Truth and Life in terms of Love, Truth and Life. There is nobody alive in the world who gets beyond responding with faith to truth, and hope to eternal life. But, for some strange reason, it is possible for us to respond with Love to Love. If we can do this, all other powers are added to us.

When Paul said, "Now abideth these three, Faith, Hope and Love, and the greatest of these is Love," he did not mean that God is Love, and not Light, or that Christ is Love and not Life, but that Love is the only Divine vibration to which we are capable of responding, in its own terms. Nobody can respond with absolute knowledge to truth.

One might divide the witness of John to Christ into two parts :

(1) Being the Son of God, Christ could baptise with the Holy Spirit (verses 34-35). That is to say the Spirit in him was the Holy Spirit of Love and Truth, the Spirit was his Spirit, his self was the Son of God in him. And he came to give this Spirit to others, so that they may be "born of the Spirit" and the self of every man may "live," that is, become the Son of God in his personality.

(2) Being the "Lamb of God," Christ could take away the sins of the world.

To show this idea to "Israel," John came baptising with water.

If the "Lamb of God" is the perfect human psyche, purified by the sacrifice of desire, it is easy to understand the symbolism of John's baptism.

The human psyche must be purified from false desire, (hatred and lust, or wrongly directed repulsion and attraction) so that it may rise to Eternal life. John's baptism of repentance symbolised the beginning of this purification, which ends by the human psyche becoming the Lamb of God in Eternal life, as the human spirit will be the Son of God in Eternal life. This purification of the psyche is the taking away of sins, (if sin no longer exists in the psyche, its reverberations die out in the self). Christ, having made this sacrifice, is the Lamb of God. His psyche lives in vibrations of love and truth, for the purification of the whole psychic element, what one might call the universal desire atmosphere that we all share in. All those who enter Eternal life must help in this work. Thus it is said in the Revelation, of the Tree of Life—"The leaves of the Tree are for the healing of the nations," (the leaves would, of course, symbolise those who, through Christ, have become living manifestations of Eternal Life). Thus the Lamb of God is the purifying element, in the unconscious mind, or psychic desire nature, and, through this force, we may hope for eventual deliverance, however slow and gradual the process, from those storms of false desire and fear, that sweep through people's minds and destroy the power of thought, and from those egotisms that corrupt the will. We too must lay down our psyches before we can take them again.

As the conscious mind of the individual is brought to life through the Truth, Love and Life that are the self, or spirit, or Son, of God in Christ, so that unconscious desire nature, formed through the Kosmos, (the foundation of our own personality), is transmuted and "made alive" by the Love, Truth and Life that are the psyche, or desire nature, or Lamb of God, in Christ.

But, of course, it is almost impossible to consider these two processes separately, because, though one may analyse and distinguish between the psyche and the self in human beings, one must always realise that though they are distinct forces, they are united and built, as it were, into one another, within the unifying limits of every personality. This difficulty seems to be present in the minds of New Testament writers. Indeed the author of the Epistle to the Hebrews says, "the Logos of God is as a two-edged sword, piercing to the dividing asunder of psyche and spirit."

To sum up the witness of John from a slightly different point of view, one might say John witnessed three things of Christ.

(1) That he is the Light, or Truth of God (Absolute mind).

(2) That he is the Son of God, Love, (the Spirit of God) is his Spirit.

(3) That he is the Lamb of God, Life, (the human psyche) raised to Eternal life.

In verse 38, two of John's disciples follow Christ and ask him, "where dwellest thou." His answer is characteristic of his simple symbolic speech, always centred on the spiritual reality of things. For who can doubt that his "Come and see" meant, not that they might see the house where he lodged, but the region where his mind lived. For without this perception or sight, no one can understand his words. In many passages he speaks of going, and tells his disciples to follow him, and says he is the Way, and explains sadly that they cannot follow him now, or comforts them with the promise that they should follow him hereafter, and that where he is they shall be also, and that he goes to prepare a place for them. But the movement he speaks of, and the place where he dwells, are the spiritual movements of prayer and effort, and the peace of absolute Love.

The calling of the disciples seems to be an instance of how Christ gives spiritual gifts, only that he who receives may give again. (Verse 40.) Thus Christ gives to John the

Baptist, John gives to Andrew, Andrew gives to Peter; Christ gives to Phillip, Philip gives to Nathaniel (40 to 47). The change in Peter's name from Simon, the evil companion, to Peter the rock, or foundation of the new spiritual self, is commented on in the observations on Chapter XXI. (The meaning of ἐκκλησία (ekklesia), "spiritual seed," instead of "Church," is taken from the Early Christian Gnostic writers; for whom ἐκκλησία was a living force in the nature of God, and the spiritual seed in man.

Just as individuals have great physical strength or dexterity, it is, of course, possible to have great psychic powers manifested in physical life, yet psychic perfection does not consist in any greatness of purely psychic power or perception, but in the spiritualising of the psyche. Therefore it seems as if Christ always looks on the Spiritual as the thing that really matters, that which John says is from above, or, as Christ says, the heavenly, as opposed to the earthly. This is shown at once in the story of Nathaniel (verses 45 to 51). Incidentally, Christ through his psychic perfection, overcomes the ordinary limits of human sight.

Nathaniel is so impressed with this power of seeing him, when he is out of sight under the fig tree, that he cries out at once, "Rabbi, thou art the Son of God, thou art the King of Israel." Christ's answer is intensely interesting. He seems to attach little importance to the merely psychophysical happening, the result of his absolute psychic truth, and says, "Thou shalt see greater things than these" (just as in John xiii. 12 he says "greater works than these shall ye do") (verse 50). He tells Nathaniel what are the greater things he shall see. "The heavens opening and the angels ascending and descending on the Son of Man."

This is the greatest thing in Life.

Greater than the psychic sight that can overcome physical limitations, is the spiritual sight that sees Reality, across the gulf between heaven and earth, the spiritual and the psychic.

Christ takes the symbol of Jacob's ladder to make clear the idea of the Messengers of God, those who have entered

158 STUDY OF CHRIST IN THE FOURTH GOSPEL

Eternal life, and are yet channels for the three great spiritual vibrations, in the psychic element, that unite the human psyche to the Divine Spirit, and draw it up to Eternal life. To have your eyes open to see what Francis Thompson calls "the traffic of Jacob's ladder," between the spiritual and the psychic, the divine and the human, is a greater thing than any mere psychic clairvoyance.

So, the response to a vibration of the Logos of God, in the psychic foundation of one's mind, is a far greater thing than a merely psychic miracle. . And this because it may bring one into the way of Eternal life.

To break down the barrier between the physical and psychic, seems to land people into a fairyland of miracle, but to break down the barrier between the psychic and the Spiritual, is to open the gate of Eternal life.

This union of the Spiritual and psychic is the only really great thing of which human life is capable, all the rest is tinsel.

Of course in Christ, because of his perfection, there was no barrier at all between the different parts of his nature, because the Light of God or Truth was the inner essence of his being. So that he is Truth, and, even in human life, no knowledge could be hid from him, and psychic clairvoyance was, in his brain, as an ordinary sense faculty.

To him it was no end in itself. Nathaniel did not realise this. He was like the modern people who honestly hope to find Truth in the temperamental unification of psychic and physical, that turns people into "mediums," capable of performing spiritualistic phenomena, but not, because of this, necessarily in touch with the spiritual, or alive to the traffic of Jacob's ladder.

To take part in this traffic, is the only real life and destiny of every human soul.

John the Baptist was very conscious of this truth.

He makes clear the relative importance of the "heavenly," and the "earthly."

The psychic baptism of water to repentance is necessary,

because it makes ready the way of the Lord, who baptises with the Holy Spirit and with "fire." Thus, in character, the elimination of false desires and fears and hates, is not an end in itself. It is the psychic sacrifice, the dying to the life of the animal instincts. And "dying" to these instincts, "hating or laying down one's psyche" is only as it were the negative side of Eternal life, the response to Love, Truth and Eternal Life, the vibrations of God in our "souls," (the psychic foundations of our being).

It is rather curious that, if you follow the animal instincts to free unfettered logical conclusions, you find that they lead directly to the opposites, or rather absences of, the divine vibrations.

Thus unfettered ego instinct leads to all the illusions of megalomania, the reverse of Truth. Unfettered herd instinct leads to hate of all outside the herd, as possible threats to its safety. This is the reverse or absence of Love. Unfettered sex instinct leads to disease and death, or the absence of Life, for our present life is precious, as it has in it the "seed of the fire" of Eternal life.

Thus the purification of character, the "repentance" of John the Baptist, or the death unto sin, (insensitiveness to stimuli of the animal instincts), prepares the way for the active force of Universal Love, that is the way to the Truth and the Life, and transmutes the whole being. Thus psychic truth is the truth of sacrifice, not of "power," while spiritual truth is the active energy of love and life.

John never confused what is from above and what is from below, or the "baptism of water to repentance" with the baptism of the Holy Spirit, through the Eternal life manifested in Christ.

The false stress laid by Nathaniel, very naturally, on Christ's miraculous seeming psychic knowledge, brings out this point very strongly.

In the last verse of this chapter appears the words 'Ἀμήν ἀμήν λέγω ὑμῖν (Amen, amen, lego humin). This is a very puzzling phrase. The word ἀμήν is used sometimes as a

verbal adjective, sometimes as a noun. The God of Truth in Isaiah lxv. 16, is literally the God of Amen. Christ is called the Amen (Rev. iii. 14). Perhaps we can get a glimpse of the meaning if we think that the physical Kosmos with all its happenings, is a shadowy unsubstantial half alive thing, in the light of real life. The Real is God or Truth, therefore Christ is the Real in a sense of that intense vivid reality to which life in this Kosmos only very feebly and imitatively responds; and it seems that Christ might have used this phrase, pointing to the Real or Divine or True, of which some circumstance that had arisen was the shadow. Thus he might here say, in speaking of real sight, and distinguishing it from what we call seeing "Amen, amen, I say unto you, you shall see the heavens opened and the angels of God ascending and descending on the Son of Man." If we analyse the twenty-five times that this phrase appears in the Gospel, it would seem that it always introduces some startling thought or metaphor, which, on the surface, seems to concern material life, but has some tremendous spiritual truth buried in it. It seems a kind of warning to dig very deeply, and not to be contented till we have found the essence of this Truth, deep down in the very being of God.

In this first chapter John seems to strike a note that rings through the whole Gospel. For it deals, first of all, with the absolutely universal, with God and the Kosmos and all human life. And then, by an abrupt transition, with several individual human beings, in their relation to Christ, Christ being always the bridge, or medium, between the Universal and the Individual. This is very unlike modern philosophic methods, and gives rise to the idea that people should not be thought of in groups, or in relation to groups, distinguished from one another by race, class or sex, but everyone, however humble, separately, in the greatness of an intimate relation to the Universal and the Eternal.

CHAPTER II

The Transformation of Life, or
the Psyche

The Marriage at Cana.

The Divineness of Life

Christ in the Temple

"I came to put an end to sacrifices, and unless you cease from sacrificing, anger will not pass away from you" (Trad. Saying of Christ).

THE symbol of water seems to have been one of the oldest traditional symbols for the world-psyche or "life."

From this idea doubtless springs the practice of symbolic religious purifications with water, common to most of the world's ancient religions. In the very old tradition of astrology, the psychic element and the individual psyche is always symbolised by water.

The Greeks had their ceremonial bathing, connected with the Eleusinian mysteries. The Hindoos washed in the Ganges; the Jews had their ritual cleansings with water. To the Egyptians the Nile was sacred. For in days when vocabularies had not been enlarged, and books were very scarce, religious ideas naturally tended to express themselves in symbolic action, handed down by tradition.

If, throughout John's Gospel, one gives to the constantly employed symbol of water the old mystical meaning which still lingers in the ordinary Christian ritual of Baptism, many things that before seemed obscure—and, perhaps, even baffling—become clear to those who realise that every action and gesture of Christ was always full of deep spiritual meaning.

Christ's conversation with the woman of Samaria justifies us, surely, in thinking that such an interpretation is not out of harmony, at all events, with his own use of language, with regard to the simple facts of everyday life. To him

water was not only water, but the water of life, as bread was not only bread, but "every word that proceeds out of the mouth of God."

Besides being a traditional symbol, water seems to be the simplest poetic image, that it is possible to use, for psychic life.

For psychic life is, in itself, like a clear torrent, flowing strong and free from the mountains of God. This is the water of purification, the eternal beauty and life in the psychic element.

But water takes to itself the defilements it passes through. It easily becomes mud-stained and dirty. Also it responds to physical storms. And the psyche is troubled with storms of emotion and evil passion, in distorted vibrations. The rivers flow into the sea, and we have in the Revelation the idea of the transmutation, purification, and calming of the psychic waters, in the image of the crystal sea before the throne of God, just as, in the case of the individual, the "water" becomes a fountain, rising to Eternal life.

With these ideas in one's mind, one sees new meaning in the idea, that John came baptising with the water of psychic purification of human life, and Christ came baptising with the fire of spiritual or eternal life: or that Christ turned the psychic water of purified human life, into the wine of divine manifestation.

Thus one interprets the miracle of Cana in Galilee, as a sort of illustration in deeds or words of Christ's work, from the psychic point of view.

John calls it *τὴν ἀρχὴν τῶν σημείων* (ton semeion).

If you take from the word *ἀρχή*, its time-meaning, and translate it, as in the first chapter, foundation or first principle, it would mean that in this story is the foundation of signs or miracles. A marriage feast is always taken symbolically by Christ to mean the union of the psychic and the spiritual, the goal of human life.

For the marriage feast, even clear pure water is not enough. The water of life must be turned into wine.

In the story, when the wine runs short, Christ's mother appeals to him. "They have no wine." In answer to her appeal, Christ turns the water in the water-jars into wine. Thus the clear water of purified psychic life is changed into the wine of spiritual life. In the natural course of things, water can become wine, but for this process time is needed, (for the growth of the vine and of the fruit), but the wine is wanted now. Thus the psyche can become spiritual through the gift of God that is growth, but the spiritual life is wanted now, for the mystical "marriage supper." If we compare this story with the story of the true vine, we get a glimpse of Christ's purpose of human transformation. If we abide in him and share his spiritual life, which is universal and can be universally shared, because it is life in God, or love and truth, we shall not have to grow our own vine painfully through the ages, but become branches, share the life of the true vine, whose life is universal, eternal, infinite. Thus we become sharers in Eternal life at once, bringing forth the grapes that are the fruit of eternal life, spiritual "food" or life for others.

There is a phrase in this story, that is at first sight very puzzling. When Mary says, "They have no wine," Christ is supposed to answer her with the extraordinary words, "Woman, what have I to do with thee?" (verse 4). This remark seems to make absolute nonsense of Mary's answer, which is to tell the servants to do whatever Christ tells them. Obviously in doing this she interprets his words in no negative or scornful sense. Indeed, negativeness and scorn and separation from others are so far from Christ's spirit of love and truth, that one naturally turns to the Greek, wondering whether some local idiom or colloquialism can have got wrongly translated, after the lapse of a thousand years.

And this seems a likely enough explanation of the phrase *τί μοι καὶ σοί* (*ti emoi kai soi*), which is the Greek equivalent for "what have I to do with thee?" The interrogation sign is, of course, quite arbitrary, so are the accents, as in some

early MSS., the words run into one another without divisions, accents or stops. Mary interprets *τί ἐμοὶ καὶ σοὶ* to mean that somehow Christ will put everything right. This meaning is not implied in "what have I to do with thee?" with its suggestion of irritation. Why should not it mean "What is mine is also thine?" The dative (*ἐμοὶ* and *σοὶ*) might easily take a possessive sense as belonging *to me* or *to thee*, or one might translate "*ἐμοὶ* and *σοὶ*" in the sense of *for me and for thee*, for everything that is in Christ is the gift of God for him, and for all men through him. *Kaί* is often translated *also*. In the official translation allowance has to be made for missing words (*have, to do*). In this case only one missing word would be necessary at the beginning which would take away the interrogative sense of *τί* and make it enclitic. The phrase would then run: *ὅ τι ἐμοὶ καὶ σοὶ* "what is mine is also thine." "Is" would be implied, as some verb is obviously implied, in the Greek, whichever way the phrase is translated.

Westcott, in his "St. John,"* notices the doubtfulness of the phrase *τί ἐμοὶ καὶ σοὶ* and gives us as the chief reason for the translation "what have I to do with thee?" The same rendering of these words in Matthew viii. 29, Mark i. 24, and Luke viii. 28.

But these three translations seem quite as arbitrary and doubtful as the reading in support of which they are quoted.

It seems rash to take as the proof of the accuracy of a translation, another translation by the same translators.

All that can be said literally of the words are that they connect the spiritual gifts or possessions of two people in a positive, or interrogative sense. The interrogative sense is not indeed necessarily the negative sense. Thus, as far as the words go, they seem as likely to mean "what should part mine (that which is to do with me) from thine," as "what has mine to do with thine?" This, of course, would

* Chap. II, Note 4, p. 82 ("Gospel according to St. John," Westcott).

be a less absolute statement than "what is mine is thine," but it would be along the same lines.

The use of these same words in succession in one or two passages in the Old Testament do not seem necessarily to imply a dislocation of interests. They are used for instance, in Judges xi. 12, by Jephtah in protest against a king who, he thinks, ought not to be his enemy. Here the sense seems more like "what (cause of enmity) between me and thee." This might also be said in the case of Elijah and the widow (1 Kings xvii. 18), when she is reproaching Elijah, whom she has helped, and been kind to, and whom she thinks is responsible for her child's death. She seems to ask him what is wrong between them, that he should do this.

But this succession of words is such an intensely simple and fragmentary one that their meaning in any particular case must depend on the implied words and this can only be arrived at by studying the connection in which the phrase is used. All that is left us to build a meaning from is "what . . . mine and thine," or "what . . . to me and to thee."

These suggestions are not meant to be an invitation to the criticism of classical scholars. They are suggestions of what may have been a colloquial or local idiom 1,900 years ago in a language now dead.

It is easy to imagine how puzzled scholars might be, in 1,900 years from now, if English is then a dead language, over the meaning of words in our common speech that have wandered far from their dictionary, or classical, meaning.

Even if the classical, approved translation of these words means, "what have I to do with thee?" which in this connection makes sheer nonsense, there can surely be no real reason why the words could not have been used in a special colloquial way to mean a connection, not a disconnection, of the wisdom and love or force of God in Christ with other personalities.

This is a very important point, as the meaning of any real word of Christ must always be. Especially in this

connection, that they are the words with which he accompanies the foundation of signs.

With this suggested interpretation, the idea lying behind this part of the story seems to run thus : To realise " what is mine is thine " is the foundation of all power (or will or love). That is the Love of God to man, the extension of the spiritual towards the psychic.

The wish to share everything spiritual, psychic, physical, is in the love of God. Indeed, the will to share all things always is the creative love of God in us. Our prayers are always answered, if we pray for a gift that we may share it with everyone. Christ possessed everything because he gave everything away. Thus God gave him everything he prayed for. The passion to give was the Love of God in him, and, as the Love of God is the Will of God, it was also the creative force of God in him. Thus it was his power of doing what we call miracles. The Love of God is Life, to everything that can respond to it. Thus, many of Christ's miracles were the bringing of more life or new life to people. The external, physical part of this miracle does not involve new life for any person, but it involves a power of transmutation or change in the inner vibrations of psychic life. This power among unseen forces can only be shown to physical sight, when it is working among the lesser organised vibrations of unconscious life.

But it is a sign of Christ's real power of transmutation of all life. When you call a miracle a sign, you speak of it as a sort of dramatic symbol. All Christ's physical miracles are really symbols of some spiritual truth in his teaching. This is their real importance.

The physical side of the miracle is like the external symbols in a parable. The water and wine in the Cana miracle is no more just ordinary water and wine, than the true vine of the parable is a tree. Nobody would imagine the door of the sheepfold to be a door of wood or iron, when Christ says, " I am the door." When Christ turned water in to wine, it does not seem likely that he did this merely to

provide drink for a feast; any more than when he washed the disciples' feet, he merely wanted to cleanse them from the dust.

Going on these lines the "what is mine is thine," in the Cana story seems to point to the basis of Christ's works, the love of God. In the spiritual there is no possession, no outlines, but a constant flowing out and giving and receiving. What is mine is thine is the secret of divine creative power. Without this there is no transfiguration of the psyche, no wine at the wedding or union of psyche and spirit (the Spirit and the Bride). It is because God's nature is to give, that we receive eternal life.

And as we receive we give, because receiving is giving.

Perhaps the ruler of the Feast is the man himself, who is surprised that the wine of Eternal life at the end of re-incarnation, is better than the wine of renewed youth at the beginning of each life.

He says to the Bridegroom, "Thou hast kept the best wine until now." The Bridegroom would symbolise the one who makes the union between psyche and spirit (Christ, according to John the Baptist). Thus the man himself, who has been a lover of the wine of this life, is surprised at the greatness and joy of Eternal life given by Christ, and says to him, "Thou hast kept the best wine until now." If one applies the symbolism of the Bridegroom and the Feast and the Wine to Mark ii. 5 to 23, the meaning becomes clear about the unimportance of physical fasting. Starving the body does not help the transformation of the psyche. Because the new wine of spiritual, Eternal life cannot be put into the old bottles (the clay body) that held the old psychic wine of life (animal and human). The new wine must be put into new bottles (a new form or mode of life, what Paul calls the spiritual body, *σῶμα πνευματικόν* (soma pneumatikon) (1 Corinthians xv. 44). This is the work of the bridegroom at the wedding feast, the union of psyche and spirit accomplished by Christ, raising up the human psyche to the Divine spirit, the dead to life.

Again, this interpretation can be applied to Mark xiv. 25. "I will drink no more of the fruit of the vine, until I drink it new in the Kingdom of God." The Eternal life, after death, is a new life, the result of a new adjustment of elements or vibrations.

Many people believe that we can, and do, have Eternal life now. And this, of course, is true. In so far as we live in the Divine vibrations of Love and Truth, we cannot die, or rather that within us that is Love and Truth cannot die.

But the death in our consciousness of all vanity, illusion, imperfection, probably involves, for even the best of us, a change in consciousness.

And then the loss of the clay body must mean a change, for it is one of the elements that produce our present consciousness. The new wine, that Christ promises to give to us at the last day, is the power to respond to the Divine vibration of Eternal life.

The loss of the clay body will then only mean the loss of the limitations of death. The elements of our personality will be the same, but these elements, free of limitation in a new adjustment (delivered from evil) will produce a new, unthinkably intense, infinite and eternal consciousness.

We are now spirits in prison, and freedom must bring wonderful development, to those who are destined to be children and messengers of God.

As at the wedding in Cana, for each one of us the wine of physical life runs out.

In the story when the wine ran short, Christ answered at once his mother's appeal. For the answer to real prayer, in the name of love and truth, is always inevitable. Christ did at once what he was asked, saying "what is mine is thine."

Thus all transmutation is the result of prayer, as all life is the result of desire.

As the nature of God is always to answer prayer and to share his very life with those that ask for it, we must not attempt the futile and impossible task of destroying our

desire nature, but we must direct it from earthly to heavenly things, and make it the basis of real prayer, the prayer for Eternal life.

This is the prayer that Christ taught his disciples, the prayer for the Kingdom of Truth, the Will of Love, the Bread of Life (the Kingdom, the Power and the Glory of God), the three eternal divine elements of the Life of God, that can be also our life.

To do what one is asked is always to Christ a divine quality, and he applies this idea to the everyday morality of human life in the Sermon on the Mount. "Give to him that asketh thee, and from him that would borrow of thee, turn thou not away," etc.

There is a small point in the circumstantial story that should not be overlooked. The fact that Christ called his mother "woman," instead of "mother," added to the seeming snub of "what have I to do with thee?" has been a stumbling-block to some people. But if the words really mean "what is mine is thine, woman" (or, "what should separate our interests, woman?") the substitution of the impersonal word "woman" for the personal "mother," only implies the ignoring of a mere physical relation, in the presence of real spiritual nearness. His mother, like any other woman or man, was his friend, to whom he would give all that he had. This point of view seems to rule out the attempt of some critics to prove some kind of nearer relation between Christ and his men disciples, than that which existed between him and his women disciples. Westcott, indeed, remarks of this sentence, "What have I to do with thee, woman?" that it shows that Christ could not take a suggestion from a woman, even if that woman was his mother. This is an important point, because ideas like this must always tend to feed the subconscious vanity in persons of one sex, and the laziness in persons of the other. And vanity and laziness are human qualities that lead away from Truth and Life and Love. In external things they are the deep subconscious justification in people's minds for the

extraordinary exclusion of women from celebrating the Eucharist and preaching, an exclusion none the less materialistic and extraordinary because for many years unquestioned. In Christ there is neither male nor female, and it is a striking thought that Christ spoke to all women through his mother, breaking down for ever the ancient sensual and materialistic idea of sex in spiritual things, by saying simply, "What is mine is thine, woman."

Perhaps few besides women will appreciate the importance of the fact that women were not mothers or sisters to Christ, that he cared nothing for physical qualities and relationships. Women were to him simply human beings, embarked, like all others, on the Divine adventure of life,* that true Life where "that which is without is as that which is within, and the male with the female (or both male and female), neither male nor female" (Traditional Saying of Jesus: Clem. Rom., Epist., 11-12).

After the Cana miracle, there is the record of a short visit to Capernaum. Then the scene changes to Jerusalem, (verse 13) and we have the very fragmentary story of the sacrifice sellers in the temple. This story has been taken by some people as a sort of justification for the use of violence, on special occasions, of course only in the cause of righteousness.

This would be to say that on one occasion Christ acted against not only his own teaching, recorded in Matthew v. 39, Luke vi. 27, but against the whole tenor of his life, and doctrine of love as the right response to evil, culminating in the refusal in the garden of Gethsemane to allow his disciples to defend him. "Put up thy sword into its sheath, all they that take the sword shall perish by the sword," is not an isolated precept. It is the culmination and illustration of the discourse on love which goes before it.

It is impossible to think that on this occasion Christ himself broke his own often-repeated law of love, and

* For whosoever shall do the will of God, the same is my brother and my sister, and mother. (Mark iii. 35.)

departed from his persistent heroic attitude of absolute physical non-resistance, because of a passionate horror of seeing people trade in a sacred building. This passage in the original Greek suggests nothing of the kind. Literally translated (as in the Revised Version) it runs "He drove them all out of the Temple, both the sheep and the oxen." This implies no violence whatever, and obviously refers to animals not men.*

But why should he, who thought so little of the Temple, or of any building made of stone and brick, that he could speak of it, as he did, both to his disciples and the woman of Samaria, suddenly call it his Father's house, and use energetic means to save it from the defilement of buying and selling? He obviously did not think buying and selling wrong, or he would not have had even a communal bag of money.

Was there any virtue in the stones of the Temple that made what was right elsewhere, wrong there?

And is such an idea conceivable in one who worshipped God "not in this mountain, or Jerusalem, but in Spirit and in Truth," to whom all physical things were merely symbols of the divine inner kingdom of reality and truth.

Perhaps the key to the puzzle is to be found not in the buying and selling, but in the purpose for which the unfortunate animals were sold—sacrifice.

A modern writer describes the inner court of the Temple as a veritable shambles, a scene of blood and suffering, revolting to anyone with an ordinary degree of sensitiveness. But, of course, far more so to one whose creed was Love, Love in God as well as for God, and love to all living things.

Is it possible that while Christ protested against buying and bargaining in the holy place, he had no word of condemnation for the far more real defilement of cruelty, the outrage on Love which is God, involved in the cruel destruction of life for sacrifice.

* The fact that these words were 'applied to Christ's treatment of human beings is probably due to the translation in the Authorized Version of *τά τε πρόβατα καὶ τοὺς βόας*, as "and the sheep and the oxen," corrected in the Revised Version to "both the sheep and the oxen."

Never did Christ set stones and marble above mercy and love. To formulate such a statement is to disbelieve in its possibility. Nor could he ever have taught that you could please the living God by destroying any living being.

Thinking over these things, the idea forces itself on one's mind that the whole story has got slightly twisted and misinterpreted during the long process of writing down, copying, re-copying, editing, "correcting," that any paragraph may have gone through at different hands, even before it was embodied in the general narrative.

The following interpretation has no argument to defend it, except that, in so far as it falls into line with Christ's other teaching, in fact, in so far as it is really true, it will appeal to what is true in people's minds.

It is merely an attempt to reconstruct the story in the light of the facts brought into relation with the truth in Christ, expressed all through the New Testament.

The sheep and the oxen and the doves were being sold for sacrifice. Christ saved their lives by setting them free and driving them out, both the sheep and the oxen. Naturally in the confusion they knocked over the tables and the money. Christ explained his action to the people saying, "Make not my father's house a house of merchandise."

By "my Father's house," he did not mean a house of stone or marble or wood.

The fact that the Temple buildings are spoken of by Christ in a symbolic sense, we find later on in the same chapter. Even those present, with their literal minds, soon began to realise that by the Temple of God he meant something more than, or different from, a stone building. His disciples thought he meant his own body, but this is plainly impossible when applied to the first part of the story, and would destroy the whole thought connection, between the first and second part.

The same words are used in John xiv., "in my Father's house are many mansions." Here there is no question of a building. It seems likely that, in both cases, "my Father's

house" really means, not a house of stone or marble, but all life which is, to most New Testament writers, the Temple of the Holy Ghost. This symbolism is used by Paul, especially in such passages as "know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are" (1 Cor. iii. 16, 17). This, of course, seems only to refer to human life.

But it seems characteristic of Christ's Divine mind that his love should be extended to all life, and include even the dimmest and least sensitive response to the Divine vibration of life.

These people were trafficking in life. They were thieves, for it is not theirs to give or to destroy. They were not offering anything to God. To sell a living animal for sacrifice is to steal the life that belongs to God, "my Father's house," and get money for it.

They have, indeed, made God's house a house of merchandise. Why should people want to destroy God's house as an offering to God? If you believe in the divine origin and latent immortality of the whole living psyche, this point of view is not only intelligible, it is inevitable.

The Jews do not seem to have been really hostile to this teaching, or to show the anger which would have been the sure result of his supposed violence. They merely ask for a sign by which they may know if he is really in touch with the Truth in God. And he says, still carrying on the idea of the House of God (Life), you destroy this Temple, but in three days I will raise it from the dead.

The Jews still thought he was speaking of their stone Temple, and wanting to save it. The disciples knew how little he thought of stones and bricks, and were puzzled.

But afterwards, when he had risen from the dead, they decided that he must have been really symbolically speaking of his body.

In fact, they put one material thing instead of another. It is, perhaps, futile to point out that the material point of view is inaccurate, as from three o'clock on Friday till dawn

on Sunday is not three days. There is a far deeper reason for seeking a spiritual, instead of a physical, meaning in this phrase. And this reason is in Christ's own words, "The flesh profiteth nothing, . . . the words that I speak unto you, they are spirit, they are life."

These words, used in a different connection, point the way to a real understanding of Christ's symbolic language, whether he speaks of water or bread, of corn or harvest, or flesh and blood, or fire, or wine, or the door of the sheepfold, or the way, or the Father's house, or the three days.

This saying about the three days is a very important one, and is often referred to in phrases about the last day and rising to Eternal life.

And in the end the charge of having said it was one of those that led to Christ's crucifixion. Even then we see that obviously people had not understood it, for the witnesses did not agree together as to what he said. That all life becomes eternal ("rises from the dead") in three days seems a simple statement of truth to anyone who believes in the three Divine vibrations, or the threefold nature of God's expression moving in the psychic waters of life, (what is called the "primary unconscious," or the desire nature).

In considering these vibrations of Life, Truth, and Love, we must get rid of all idea of time connected with God. Time or days only come into one's mind in relation to the psychic response to these three eternal timeless energies.

The first response to the Divine vibration of Eternal life is the very limited one of our present human life, (with its Divine unlimited potentiality of Eternal life).

All life, animal or human, shares in this potentiality; therefore it should be sacred. It does not belong to men to buy and sell and sacrifice, for it has in it the destiny of Eternal life. Every living thing has a psyche, for life is psyche.

Everybody thinks there are things that one should not buy or sell or destroy, things such as one's honour, one's friends, one's country. But life itself is the most sacred of

all these things, because it contains all things and is the response to a Divine vibration in deeps that we call nature.

The second energy is Truth, for God is Truth. The response to this vibration is the coming into being of mind in every one of us.

So far it seems only the sensitive psyche in man is capable of this response. The Light lightens every man that comes into the Kosmos.

But the third energy or day is Love. When we respond to the Love of God, with the free energy of Universal Love, according to Christ's teaching, we have arrived at the third day and he will raise us to Eternal life.

These three energies make the transfiguration of the individual psyche.

They appear to affect also, in some strange way, the whole universal psyche, insensitive as well as sensitive. Thus we have the promises in the Revelation of a new heaven and a new earth, the new Jerusalem, the glassy sea mixed with fire and many other symbols.

The great sign then was no merely psycho-physical manifestation, however miraculous. It was nothing short of the raising of life to Eternity, psyche to spirit, in three days. And the possession of this power was the proof to which Christ appealed, to establish the Divine truth of his words.

To look upon the universal psyche and individual psyche as life, the Temple of God, is to touch the real truth of life.

To live such a belief would make all cruelty and disrespect to a living thing impossible.

The realisation of one's inner life of dream, desire, and motive, as the Temple of God, gives also a tremendous motive for that inner new birth from new desires and thoughts, without which outward conformity of action is a mere mirage of real religion.

"Surely God was in this place and we knew it not."

One might summarise the problem thus :

The story is about the Temple, my Father's house or Life, or the psyche, all through.

It has two parts :

I. Christ turns out the sheep and oxen, saying " my Father's house is a house of prayer, and you have made it a house of traffic."

This might mean the stone building, or life, the universal psyche.

But it could not mean Christ's body, the official interpretation of the Temple in the second part.

II. Christ says : " You destroy this Temple, and I will raise it again in three days."

This obviously does not apply to the house of stone. It could apply but loosely to Christ's body, and this seems inadequate.

But it applies easily to life, the universal psyche.

This interpretation is oddly reminiscent of the tradition that (according to a modern writer, Mr. Stanley Redgrove) made the alchemists of the middle ages symbolise Christ under the image of the Philosopher's stone—the worker of transmutations.*

It will be seen, then, that Life or the psychic element is the interpretation that, unlike the other two, fits each part of the story, and unifies it into the coherence of spiritual, not physical meaning. Through it, one keeps up the connection between the idea in the first part of trafficking in something sacred, and destroying or throwing down something striving up to eternal life ; and the idea in the second part of the work of Christ in raising the dead in three days, and giving eternal life to that which men despise and injure and thwart. For without an attempt on the part of our living psyches, to respond to the Love, Light and Life of God, even Christ cannot raise us to Eternal life through any process of transmutation.

The Middle Ages mystic, Tauler of Strasbourg, has a beautiful interpretation and application of this story. For him the Temple is the soul. All actions must be done for the glory of God, all else is buying and selling. " When the

* H. Stanley Redgrove, " Alchemy Ancient and Modern," pp. 11-13.

Light or Truth that is Jesus comes into the Temple, all buying and selling must cease, and then Jesus begins to speak in the Temple." (Tauler, "Sermon for Palm Sunday.") This interpretation has in it nothing antagonistic to the idea of the sacredness of life, or the psyche, as the Temple of God.

Indeed, so strangely poetic is the life of Christ, it seems as if his every action could be used as a symbol to interpret many spiritual truths. And this is not so strange when one thinks all spiritual truths are one truth.

It is noticeable that in Mark's account of the Temple episode, there is an enigmatical sentence (Mark xi. 16). "He would not suffer that any man should carry a 'vessel' through the temple" (R.V.). This seems very meaningless on the surface. But the word translated "vessel," *σκεῦος* (*skeuos*), also means a body. It is used in this sense in 1 Thess. iv. 4. From the same root is derived "skura," Lithuanian word for leather, perhaps also English "skin"?

It is impossible to imagine why Christ should forbid the people to carry "vessels" in the English sense, through the Temple. But to say he forbade the carrying of "bodies," would imply that he interfered with and probably stopped the sacrifice, by stopping those who were carrying either living or dead animal bodies, perhaps explaining to them that the body is the instrument, or vessel, of the psyche.

CHAPTER III

The New Birth of the Self	Nicodemus
The Spiritual and the Psychic	John the Baptist

CHRIST told Nathaniel of the sight that is greater than clairvoyance, the spiritual sight that can see the heavens opened and the angels of God ascending and descending on the Son of Man.

Now he says to Nicodemus " except a man be born from above he cannot see the Kingdom (or truth) of God " (verse 3).

The purification of the psyche is not enough. The self must be born from above, become the child of different elements, if the water is to be turned into wine, (the psyche transmuted), or the man enter into the wedding feast (Eternal life). When Christ speaks of being born from above, Nicodemus at first takes his words in a crude material sense. And Christ explains clearly that one must be born from above (of water and the spirit), the different elements, before one can enter into the Kingdom of God (verse 5), because of the difference between spirit and flesh, " What is born of the flesh, is flesh, that which is born of the spirit, is spirit " (verse 6). Thus one would say that the animal self of all human beings is the child of the flesh, in so far as it is the result of psychic and physical vibration, deriving only indirectly from God. It is the child of the union of psyche and flesh, symbolised by water and blood. But the new self of Eternal life is the child of the purified psyche and the spirit (water and the spirit), that is, it is the result of the union of spirit and psyche.

Christ then speaks of those who are born of the Spirit, in words that may either be imagery connected with the wind,

or, more likely, a direct statement about the Spirit (verses 8 and 9). It does not seem to make much difference, oddly enough, if we translate the "wind blows" or "the Spirit breathes." For in both cases the meaning seems to be the same: that the Spirit itself is mysterious, we know not whence it comes or whither it goes, but we hear the stir it makes. It is invisible, free, unlimited, without rigid outlines. And this is true of everyone born of the spirit, every sharer in true Eternal life.

The self that is born again of the vibrations of God is mysterious and eternal, free, unlimited, without outline, as the Spirit of God is invisible, free, unlimited. But we hear the sound of it, in its effect on a manifested life. The spirit is indeed the ultimate mystery, we only know it through its manifestation in Love, Truth, and Life. Putting it into other words, you might say that the ordinary artificial self is produced by a clash of vibrations, psychic and physical, whilst the new self is produced by spiritual and psychic vibrations, united in a new harmony. Or, to use the symbolism of St. John's Epistle, the self of human life is born of water and blood, psyche and flesh, while the child of God is the self, born again of water and the Spirit.

One must remember that God is Spirit, therefore this doctrine brings the human self, born again, very near the Divine nature. It is hard to think of spirit, because one must first clear one's mind of time and space and all rigid outlines of personality.

To think of a concentration or focus of the vibrations of Truth, Love, Life or Energy, from which emerges a self of the same nature, eternal, responding in unlimited activity to the Eternal stimulus, gives one a glimpse of the unimaginable splendour and terrific force of Eternal life.

To be dead and insensitive to the three great animal instincts is not an end in itself, it is only the necessary condition of the ultimate fulfilment of real life, which is to be born "from above," from the union of the Spirit of God, with the purified and perfect psychic human life.

All this teaching seems to follow easily from the idea, (explained in the introductory essay on Self), that the self, the mysterious soul in us, is the result of a clash of more or less discordant vibrations from psycho-physical life, touched by mental-spiritual force. And that the new self in Christ must be born again, as the result or child of a perfect harmony of psychic, mental, and spiritual vibration, Life, Truth, Love, or the spirit and the psyche.

After having told Nicodemus earthly or psychic things, concerning the destiny of the human self, the child of psyche and flesh, struggling towards mind and spirit and how it must be born again, he speaks of heavenly (spiritual) things, emphasising the same distinction that he makes in his conversation with Nathaniel.

Of these heavenly things he alone can bear witness because he comes from Spirit, in him is the life-making Eternal Spirit, as well as the perfect living psyche (verse 13). No one else can do this because no one else (living on the earth) is descended out of heaven (spirit or God) except the Son of Man who is in Heaven, or Spirit or God (as the Logos is near God and the Logos is God).

Then he used the symbol of Moses raising up the serpent in the wilderness, to explain that the fact of his being raised to Eternal life holds the promise of Eternal life for all life (verse 14).

The living, malignant serpents in this story, as in the Adam and Eve story, might be interpreted as the unredeemed psychic element which has in it the "evil" that re-acts on the self and works out as death. For as the bite of a serpent poisons and kills the body, this snake bite poisons and kills the psyche (which should be immortal), and the part of the self that depends for existence on the psyche's vibrations.

But Moses, delivering the children of Israel from poison and death, by lifting up the brazen serpent in the wilderness, is a symbol of Christ, or the Son of God in Christ, taking for his own a part of the world psyche, transmuting it by spiritual vibration, and lifting it up to Eternal life, and union with

Spirit. Those who raised their eyes to the brazen serpent, were freed from the death that was in the serpent's bite. Those who raise their eyes to the lifted-up psychic life of Christ, are freed from the psychic death in the bite, as it were, of the serpent (evil). The knowledge of which physical sight is here the symbol, is that perception or sensitiveness that unites you, through vibration, with the object perceived. Thus, to know Christ, or rather God in him, with the only true knowledge which is self-identification or love, is Eternal life—deliverance from all psychic death, for it is to respond actively to that love which is God.

This love is the "heavenly things" of which he is speaking (verses 15, 16). For he goes on to say, in verse 16, that God so loves the Kosmos, that he gives his once-born son that whoever believeth on him, (or it) should not perish, but have Eternal life. This once-born Son must be the Logos of Love, Truth and Life in Christ (which is Christ). "For God did not send this into the Kosmos, to judge the Kosmos, but that the Kosmos should be saved through him" (verse 17).

He that responds to this truth with faith, "he that believeth on him" is not judged (verse 18). But for those who do not so respond, the judgment is (verse 19) "that Light has come into the Kosmos, and men loved the darkness rather than the light, because their deeds were evil."

Thus one might say, "Truth is come into the Kosmos, but they loved sensation rather than thought, because their deeds were evil."

So Christ goes on to say (verse 20), "Everyone that doeth evil hateth the Light." Those whose wills are evil, (without Love) hate thought. They want to cherish their illusory resolves in the sheltering darkness of sensational life, and fear the disintegrating power of light or conscious, critical thought. The fundamental meaning of the word *κρίσις* (krisis) is separating one thing from another (hence criticism). "Judgment" here creates too much an idea of condemnation and punishment.

It will be seen that the word judgment, *Κρίσις* (verse 19) conveys no sense of punishment, beyond the fact that stupidity, or the darkness of unintellectual sensual life, is the result of an absence of love in the will. That is to say, Love and Truth are one God, and if one has little love in one's will, one will have little truth in one's mind, for one will fear thought. In fact, everyone who lives without love "hates" truth, because he does not want to know the falseness of his illusions, or the consequences of his deeds. But "he that doeth the truth, cometh to the Light" (verse 21). For he fears nothing that thought can reveal. He longs for his works to be manifest in life (verse 21), for the inner nature of a thing is manifested by its consequences, and the manifestation of love is in the Life of God. Love united to Truth is Eternal life.

This interpretation of the "Son of God," that is one of the unifying ideas in this book, in no way interferes with, or contradicts, the usual application of this title to Christ. Rather it seems to simplify the problem of the divinity of Christ, as it helps us to catch a glimpse of the difference between Christ's nature and our own.

It would be truer to speak of the divinity in Christ, because when we say Christ is Divine, we do not mean that he is a God, like Apollo or Zeus, but that, in him, is, in some mysterious way, the very life of God. The being of God he himself says is Love, Light (or Truth) and Spirit.

The Self of Christ is altogether the "Child" of these vibrations, which are God in him.

It has been suggested that our own selves are, in some way, the result of a clash of vibrations, acting and reacting on one another, psychically and physically. But, in all of us, there is some reaction to the Divine vibration of the Life of God.

This response to Love, Truth and Spirit, or Life, however little and weak it appears, is destined to grow till it swallows up everything else, for it is the seed of our Eternal life, the "spiritual seed" in us, the "ekklesia."

But Christ's whole self was the response to, or reaction from these vibrations, and thus being in himself the way, the truth, the life, he brought his psychic and physical life entirely into harmony with God.

His psyche was entirely the House or Temple of God. There was nothing in him that was not divine.

Thus in him is the Son of God, for he is the expression of God. In him is the very life of God, Love, Truth and Spirit.

He is the Son of Man, because his psyche is made of the same stuff as ours, transformed, purified, changed and united to spirit.

But he is the Son of God, because he, too, is Love, Truth and Life. The word *μονογενοῦς* (monogenous) "only begotten," might be interpreted "only" or "once born." When Christ is called the once born Son of God (verse 18) it may be that a contrast is implied between him and men "who must be born again" before they can "see the Kingdom of God."

For, in this story of Nicodemus, he makes very clear the idea that all men must be born again and become Sons of God, their very selves becoming Love, Truth, Life, in response to the Divine vibrations in them, or the Light that lighteth every man coming into the Kosmos.

After Christ's explanation, the narrative (verse 26) goes back to the witness of John the Baptist. Some Jews apparently try to make John jealous, because they say everyone is now going to Christ, instead of to him.

John explains again that he himself is not the Christ. Christ is the "bridegroom," he makes the union between spirit and psyche in himself (verse 29).

And while Christ is from above, spiritual, he, John, is from beneath (psychic) (verse 31). These two, Christ and John, always seem to stand for these two things: John for the baptism of water to psychic purification, Christ for the baptism of fire to spiritual life.

John then almost repeats Christ's words to Nicodemus, except that John speaks of the wrath of God on those who do

184 STUDY OF CHRIST IN THE FOURTH GOSPEL

not obey the Son, while the only judgment that Christ speaks of is the "darkness" in which people live who hate light (verse 36).

But it is noticeable that John, too, makes the distinction of Life and death (not punishments or rewards in another life) as the result of "judgment." "He that believeth on the Son hath everlasting life, and he that believeth not shall not see, perceive (or understand) Life" (verse 36).

Fire is a natural symbol for spiritual vibration, as it transmutes and changes that which is sensitive to it. Burning is also intimately connected with light-giving. Thus Christ's baptism is a baptism of fire.

CHAPTER IV

Prayer and Psychic Transformation The Woman of Samaria

To receive is to give

Sowing and reaping to Eternal
life

IF the psychic element is symbolised by water, it seems natural that living water should be one of Christ's symbols for those vibrations that transmute the psyche, and raise it to Eternal life. Love, Truth and Life are the vibrations that make the water living. Through them the psyche, absorbed and dead in its response to material vibrations, by a new kind of re-action from the Divine stimulus, rises to Eternal or real life.

Perhaps there is nothing more strange and dramatic in the whole Gospel than Christ's sudden, mysterious saying to the Samaritan woman, whom he had asked for water from the well: "If thou knewest the gift of God, and who it is that said to thee, 'Give me to drink,' thou wouldest have asked him, and he would have given thee living water."

This sentence seems, first of all, to imply that the living water that transmutes the psyche is the gift of God in Christ, and that one must pray for it.

Asking seems here, as always, the condition of receiving Eternal life: "thou wouldest have asked, and he would have given." This is the marvellous and simple truth which seems to have been hidden from Buddha, even in his strange search for deliverance from birth and death, which is surely the negative side of the active rapture of Eternal life. It is the power of prayer, if one is sensitive to, and responds to vibrations of Love, Truth, and Life, enough to be able to pray to God in the "name" of Jesus Christ (which is also Love, Truth and Life).

God is not insensitive to that in us which, through response, becomes itself Love, Truth and Life. We say then that God must answer our prayer, for this is the nature of God. That is to say Eternal Love, absolute Truth, Eternal Life answers our prayer.

We can transfer all this to Christ, and say he, too, always answers prayer, not because we think that God is not One, or that God is in any way limited to one human form, which is unthinkable. But because there is nothing in Christ's nature but such a response to the Divine vibration, that his personality, or self, has become those vibrations in their absolute fulness, and thus it is God in him that answers prayer.

The Samaritan woman is puzzled by Christ's claim to have the power of giving the "living water," because she does not at first understand that this is a symbol, and thinks he is talking of ordinary physical water. To this day there are many people who take literally Christ's strange symbolic language about water and fire, and bread, and corn, and grapes and wine, etc.

Christ answers her question as to his power, by explaining the difference between the spiritual living water and the material water in the well, in a sentence that also shows clearly the distinction between the psycho-physical desire nature, the psychic waters, and the living water of Eternal life, the desire nature that "has heaven by the hems," and rises to Eternal life.

The new desire nature, the living water, the purified psyche, has in itself the promise of the satisfaction of all desire. "Whosoever drinketh of this water shall thirst again. Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up into Eternal life" (verse 14).

The old desire nature is never satisfied. Anyone who really sets his mind to the full satisfaction of his animal instincts, will find this an impossible task, for everything

grows stronger by being exercised. Christ says a little later on in the same connection (verse 34), that his food is to do the will of God, and it is easy to understand that nothing but acting out love and truth in living will vibration, keeps alive in us that response to the Divine vibration, that is our spiritual life.

As will action in God is our spiritual food, so will action in gratifying our animal instincts is the food of those instincts, and strengthens them to thirst again for more gratification. Thus one can never satisfy any animal instinct by gratifying it. The attempt to do so often leads to the absolute dominance of one desire over the whole life, and the result of this is always, in the end, disease and death.

One can see this easily in the case of drunkards, or people who feed and develop their sex instinct by constant gratification.

In trying to gratify one's desire nature in the Kosmos, one is attempting an impossibility. The animal desire nature, in its very essence, can never be satisfied. He who drinks of this water shall thirst again. Many Indian philosophers have seen the truth of this, and in some cases the remedy they have suggested is to kill out desire altogether, a very subtle and hopeless attempt to circumvent human life.

Christ's method is not so negative as this. He does not say kill out desire, destroy your psyche. But turn your desires into a channel which leads to complete satisfaction, do not kill your psyche, but receive real life for your psyche—the living water. For the new desire nature, the living psyche, has in itself the promise of the satisfaction of all desire. It is the well of water springing up to Eternal life, and it will be satisfied and completed for ever, when it reaches its union with Spirit and is transmuted and transfigured.

This stream of life, or psyche, or desire nature, has been called by modern psychologists various names, such as libido or psychic energy, and usually connected with those instincts that try to tempt it from its real path, by offering a sort of mirage of satisfaction. Scientists have seen the danger of

thwarted and repressed desires so strongly, that, in extreme cases they have even advised people to get rid of them, by satisfying them at all costs. But the everlasting answer to all such advice is, "Whosoever drinketh of this water shall thirst again," for to gratify a desire is merely to feed it and make it stronger.

Christ always knew exactly whom he was sent to, and what he had to say to them, choosing his messengers without regard to outward circumstances, amongst women as well as men, choosing Mary Magdalene, from amongst all his disciples, to be the apostle of the Resurrection, as he chose the woman of Samaria to be the custodian and transmitter of some of his deepest teaching.

Indeed, Christ's unerring knowledge found in this strange woman, getting water from a well at the roadside, one who was ready to receive the profoundest spiritual truth. Thus when he tries her, as he had tried Nathaniel, with a piece of mysteriously obtained information about her own life, she is not overwhelmed and convinced as Nathaniel had been. Seeing an opportunity for gaining real truth, she leaves on one side the wonder of Christ's psychic knowledge, merely saying that she perceives he is a prophet, and at once passes on from her own life, to ask him about the worship of God. Leaving the earthly mystery, she rushes into the discussion of heavenly things. Her instinct is a true one, it is on the same lines as Christ's answer to Nathaniel, "Because I saw thee under the fig tree, dost thou believe, . . . thou shalt see greater things than these." Christ tells Nathaniel that he ought to want spiritual knowledge, more than psychic wonders. But the Samaritan woman herself, at once, demands spiritual knowledge. And she gets it. "But the hour cometh when, neither in this mountain nor Jerusalem, shall ye worship the Father; we worship that which we know. . . . For the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. . . . God is Spirit, and they that worship him must worship him in Spirit and Truth" (verse 21).

Thus Love, Truth and Spirit are one God. And you cannot worship God without responding to these vibrations, and *living* love and truth. This is the real condition of worship, not the attendance at any so-called sacred place, such as the Temple. This is like Christ saying if one prays in his "Name," one's prayer is always answered. For these three vibrations are God's Name in him. God is Love, God is Light, God is Spirit.

To pray really, one's will must vibrate with no merely psychic force of desire, but with the vibrations of universal love, the truth that is the inner being of God. For it is only God's nature in us that brings us into touch with God.

Besides saying that to pray one must share the nature of God, Christ defines that nature as Spirit, this is the life that is Truth and Love. For these ideas are included in Spirit, that is God.

Christ thus gives, to a woman by the wayside, a true revolutionary idea of God, sweeping on one side all those narrow limited psychic conceptions of a Supernatural Judge or King, that have haunted the imaginations of priests and wise men in all ages. He substituted for the idea of a God to be sought in special places and times, and formal attitudes and ceremonies, a God beyond space and time, or any psychic passion of hate and anger; a God to be sought in Love, for God is Spirit; (that is eternal, unlimited Life, founded on Truth and Love, also eternal and unlimited.)

It is strange to think of the implications hidden in this truth, and how a general real knowledge of it would have changed the course of history. Those strange fanatics who destroyed millions of human lives, for the sake of trying to rescue the sepulchre of the ever-living Christ from the Saracens, would have been robbed of their motive, so would all the persecutors of the Middle Ages. Indeed, those who worship the Spirit that is universal Love and Truth, in the Spirit of Universal Love and Truth, could not pray for victory over any enemy, or indeed call anyone or any country their enemy. For to quarrel with any human beings is to

declare war against the Light of God, which is universal Love, in one's own soul. All this is implied in such sayings as God is Spirit, and God is Love. But from the first, only individuals, here and there, have responded to these ideas of the being of God, and the necessary qualification of identity with the Divine vibration, in those who would pray. Christ told this truth not to Pilate or to Herod, or to the High Priests, nor even to his intimate followers, but to a humble stranger chosen to be his messenger. In this he acted, as he always did, without regard to outside circumstances, in his strange, measured inevitable way ; unfaltering and absolute.

As before he gave the truths of the new birth, in trust for the world, to Nicodemus, in spite of the fact that Nicodemus was afraid to be seen by daylight in his company ; so now he chose a strange woman of an alien nation, as his messenger ; telling her the mystery, that there is no real prayer without that Love and Truth which is self-identification with God, and that the only real temple is not in time or space, but in the deeps of one's own being.

And this idea has gone on spreading through the ages, not among hierarchies and authorities, but here and there from one person to another, gently and silently, whilst the official churches still strive against its disintegrating influence.

Christ's last words to the Samaritan shed light on the quality in her mind, that made it possible for her to be his messenger.

She speaks of the Messiah as one who " when he comes, will declare unto us all things " (verse 25). This is a very different conception to the ordinary idea of the Messiah as a great national leader, another and a greater David, a deliverer from political tyranny. And it reminds one of Christ's definition of himself as the Light of the Kosmos. One who came into the Kosmos to bear witness to the truth. Apparently, so true is her conception of the Messiah, the Logos of God, that Christ does not correct or explain her idea, as he does with so many others. He merely confirms it and applies it to himself, " I that speak to thee, am he " (verse 26).

This Messiah, that she had imagined, is what Christ really

is. For this woman so concerned with prayer, had formed a conception of Christ, as one who would explain everything and know everything. It seems that, among the Jews, there were many false conceptions of the Christ who was to come. But here and there, among those who prayed for his coming, there were individuals who held the true traditions and waited for the "Light of the Kosmos," as well as "the hope of Israel."

It may seem fanciful to read all this into the shortness, restraint and significant omissions of John's story. And it is only justified by the belief that every word of Christ was a true "Logos" of God, exactly accurately true, and necessary to bear witness to the truth, in relation to the precise psychic, mental, and spiritual state of the person spoken to. Everything that is individually exactly true, is also universally exactly true, because Life is one—Truth is one, and God is one.

It would be absurd to read such significance into the slightest words and actions of others. Yet to have such a significance in every word and action would be, perhaps, to follow Christ absolutely. For he did and said, in every smallest circumstance, exactly what he was "sent" to do and say. This is like turning life into the highest perfection of art. That is to say, if you consider that the greatest art is in knowing what to leave out. This knowing what to leave out is also, perhaps, the last touch of perfection in purely human life.

It is interesting to note that this Samaritan woman is the first apostle of whom it was said "Many believed on him because of the word or Logos of the woman witnessing" (verse 39). In fact she was the only one, of whom this is said, by John, during the lifetime of Christ.

Christ, in sending out the woman of Samaria as his first "apostle," or sent one (to bring the Samaritans to him), spoke about two subjects :

- (1) The food of spiritual, or Eternal life.
- (2) The whole question of being "sent" to bring other people to Eternal life.

(1) The food of his own Eternal life, he said, was to do the will of him that sent him (verse 34). The food of spiritual life is action. You cannot receive from God without giving, because giving and receiving are two sides of the same activity. Spiritual life is all giving and all receiving. Christ could not receive from God the Bread of Life, unless he gave it to everyone else. And the woman of Samaria could not receive it from Christ, unless she gave it to her neighbours. In the Kosmos, giving and receiving are opposites, just as love and hate, life and death, fear and courage, are opposites. In spiritual life, you reach the oneness of truth behind all opposites, there is Love instead of love and hate, Eternal Life instead of life and death, Peace instead of fear and courage. And receiving spiritually involves giving.

(2) Christ spoke of the work he was "sent" to do, and which he was sending out others to do, as he had just sent the Samaritan woman, under the symbol of sowing and reaping (verses 35 to 39). He pointed to the fields ripe for harvest, and said that the "harvest" was the work both of sowers in the past and reapers in the present. The harvest was the bringing of people to Eternal life, gathering fruits to Eternal life. Some were sent to sow, some to reap. This distinction seems very clear to a believer in re-incarnation. Because ideas must be sown and lie latent and germinate and grow, first in the sub-conscious mind, often "from one generation (or birth) to another," before they reach their full expression in the will action, that must have a new stimulus from outside, before it can "bear fruit to Eternal life."

Christ himself could reap in some cases, (as in John's), but, in others, even he could only sow thoughts and feelings, that would grow into Eternal life in the future—in another life. And so those he sent were working under the same limitation. Sometimes they could reap, at other times they could only sow.

But though only reaping looks like success, in the end, though it may be after many lives, sower and reaper would rejoice together (verse 36).

Thus, with his enemies and persecutors, Christ was always sowing, nobody was too hostile for this, or too wicked. The harvest is always certain in the end. Evil can only lengthen the time between the sowing and the reaping. The idea of re-incarnation must have been familiar to the Jews as a doctrine of the orthodox Pharisees, and probably needed no stressing, as they were always applying it in their dealings with Christ and John the Baptist.

The story of the healing of the nobleman's son, at the end of chapter iv, verse 46, is the first healing miracle recorded by John. After it comes the pool of Bethesda story.

It is likely that these two stories should be taken together, in relation to Christ's explanation to the Jews (in Chapter V), of why and how and through what means, he does works of healing. This involves the question of what is his relation to God, and what is the work greater than physical healing that he has come to do.

CHAPTER V

Healing by Divine Vibrations	The Ruler's Son
	The Pool of Bethesda
The "Name of the Father," or Love, Truth, Life in Christ	Christ's explanation of his power

THE link that joins these two stories together seems to lie in the fact that, in both of them, the chief point is not in the physical healing itself, but in the idea of Christ's Being, involved in his explanation of his method of healing. This method was unlike any other, as it needed no effort in time or space.

Christ did not need to see the ruler's son. Nor did he need the holy water of the Bethesda Pool, to cure the paralytic.

If we trace our physical life back through its psychic form, to its ultimate spiritual source, in a vibration of God in the psychic element, we shall see that naturally there are different ways by which we can approach it. These are physical, psychic, mental, or spiritual. (By "physical" is here meant insensitive psychic life.) At the same time, there is only one way of affecting anything from outside, that is through vibration of some kind.

To work physically we use physical, or insensitive psychic vibration. To work psychically we use sensitive psychic vibration. To work mentally we must use mental vibration. To work spiritually we use spiritual vibration. But it is very hard to distinguish between these three elements, (psychic—including physical—mental and spiritual), as they are in vibrational relations with one another, and act and react on one another. Without this unity, there would be no self.

Some people say of God, three persons and one God. So one might say, three vibrations in one God. And as the shadow of this eternal truth in human life, three elements in one self. It is through vibration relations, in all these elements, that all cures are worked.

Physical illness is the result of some false vibration in either the sensitive or insensitive part of the psychic element, "within us." These vibrations tend always, through a natural process of regeneration, to externalise themselves, and wreak themselves on the physical body, when the psyche, through a fuller response to Love, Truth or Life, has grown to find their presence intolerable.

PHYSICAL CURE

The ordinary methods of medicine and surgery is to approach the vibration in its physical manifestation, and cut short its activity, by the action of stimuli to be found in the physical environment.

Behind this simple seeming adjustment, there is really a psychic process, as in all things connected with life. But this process can only be believed in by someone who realises the insensitive psychic element or life, poured through the whole Universe, which is in vibrational relation to the insensitive psychic element within us. The stimulus really resides in the psychic element, inherent in some mineral or plant, which acts in relation to the living element in our bodies, and works out in physical matter. But even in this kind of cure, through the insensitive psyche in us, the work of the sensitive psyche is also necessary.

The doctor may be able to get rid of the acute symptoms of illness, but if life is not renewed in us, we die.

Thus even doctors will say that "nature" is the real healer.

This last process is probably entirely psychic, as it depends on the power of our sensitive psyche to go on responding to the Eternal life of God, to which all animal life is a partial response.

It is easy to see that medicine acts on us psychically, or through the psychic element that is our life, because it will not cure a dead body.

When our response to divine Life is exhausted, we die, or become insensitive for a time to the divine vibration of life, (unless our time has come to receive from God, through the new birth of our Self, a full power to respond eternally to Eternal life, and escape from that endless law of action and re-action, that is at present the limitation of our being).

PSYCHIC AND MENTAL HEALING

At the present day, as indeed, in all times, psychic healing is a commonplace of experience. There are several methods of psychic healing, but in every one of them the object is the same: to induce a new and greater response in the sick person to the Divine vibration of Life.

This can be done in answer to belief, imagination, faith. Because Life is the answer to faith in life.

It is through the element of faith in our unconscious psychic nature, that we live at all. And this can be reinforced through the right kind of conscious process.

Here it is that the difference in method comes in.

In psychic life, there are always right and wrong ways of doing things. For psychic life is the battle ground of good and evil. An evil method is not justified by a good motive.

In spiritual life there are no wrong ways of doing things, because it is all Divine life in God.

But in dealing with psychic vibration one is dealing with the very element, where evil has its being.

Evil, which is really falseness, is always caused by some want of response to the Divine vibration of Love, or Truth or Life. This is what prevents the psychic becoming spiritual.

This is not the place to discuss the many and very dangerous methods of inducing faith, or imagination, or belief, in the psyche of another person through hypnotism, auto-suggestion induced by hypnotic suggestion, or any

other of these violent methods, called in the Middle Ages sorcery. It will be sufficient to say that these methods involve an interference with the psychic vibrations of one person, (the connection, as it were, between their life and their body,) by the active force of will vibration in another.

Such interference, however well meant, is utterly disorderly, and induces paralysis in the most subtle and delicately balanced part of our machinery, the sensitive psyche. When the psyche throws off the evil vibrations, it recovers its life and activity. In the end, they wreak themselves finally on the structure of the material brain. For injury of this sort, it is obvious that no local cure could compensate.

These methods, used in entire good faith by their scientific adherents, are not the less injurious because they do not represent a wish to injure, but are the result of some impediment in our response to the vibration of truth in us.

Simple people, who try to respond to truth, often feel they are wrong, without knowing why.

But there are other ways of working to produce the healing condition of faith, in the psyche, that restores its life relation with the body, without involving injury of any kind.

We have all met the modern equivalent of the pool of Bethesda, whether it is in the formulas of the Christian Scientist, or the healing waters of Lourdes, or wonder working images, or holy wells.

For all these things can work miracles, in two ways. They either produce faith that becomes thought and prayer and brings spiritual forces into play, or else they effect direct cures, through ordinary psychic means.

Scientists will agree with religious people that the force that works such miracles is the power of faith, not so much in the conscious, but the unconscious mind.

This faith they try to induce by hypnotism or auto-suggestion. But these are not the only ways of inducing it

198 STUDY OF CHRIST IN THE FOURTH GOSPEL

in the unconscious mind or psyche. Religious belief will set this force in motion in the unconscious, without any aid from hypnotism.

Thus through a strong religious idea, new faith and hope rise up in the psyche, and respond to the Divine vibration of Life.

As all "natural" recovery from illness is done through faith and hope responding to the Eternal life-vibration, it will be seen that the process here described is only an intensification and speeding up of the natural process. If faith is very strong, cure may even be instantaneous.

The necessity for outside action, such as going into a certain place, bathing in certain waters, etc., lies in the difficulty of persuading one's unconscious psyche, which cannot be convinced by reason, like the conscious self, but can be convinced by the assertiveness of action, sometimes repeated action, and re-iterated conscious acts of mental assertion.

Subconscious faith is a difficult thing to attain to, and it is not necessarily the result of a conscious reasonable belief. But it seems to be usually the result of repeated will action, founded on conscious belief. Thus you may believe reasonably in prayer, but it is not till you have prayed, again and again, with energetic will vibrations, that your psyche gains through experience the faith that is the condition of real prayer. For one can only reach the spiritual through the psychic, and therefore conscious belief coupled with subconscious disbelief, does not bring one in touch with Truth, Love, and Life.

In psychic healing the same difficulty arises.

Until you can believe with your unconscious, as well as your conscious, mind, you will not be healed, for the psyche only acts through faith, and is paralysed by all forms of fear. All inner faith has a certain inherent healing power.

Christian Scientists seem to attain to it by constant repetition of a formula. This is, like the method of auto-suggestion, with the evil force of hypnotism left out.

People trick themselves into a belief in the Divine vibration that can trouble the psychic waters, by all sorts of mechanical and symbolic methods. Hence the Pool of Bethesda and the Angel that troubled the waters, and the pathetic but very psychic and materialistic faith in the virtue attached to getting in first (verse 4). Hence also the whole array of wonder-working images, holy wells, bathings, pilgrimages, strange but satisfying formulas that have assisted faith, through the ages, strengthening the human response to the Divine vibrations of Truth, and Life.

These methods are not wholly spiritual, or wholly psychic. The response to a spiritual vibration, faith responding to Truth and Life, is used to start a psychic process of healing, through suggestion. In so far as they involve prayer, they become wholly spiritual. But faith and hope are in themselves spiritual vibrations and responses to the Divine. Indeed, all life is a Divine vibration, and all real healing is spiritual, in the sense that all renewing of life is a spiritual vibration. It is psychic, in so far as it is conditioned by space, time or formulas. A full response to the Divine vibration makes all these accessories unnecessary.

SPIRITUAL HEALING

Thus Christ's method of healing was different from any of the above. It was independent of space and time, and the physical presence of the person to be healed, and of all paraphernalia of holy water, etc.

This must have been through the completeness of his response to the Divine vibrations.

If a little faith and hope, in response to the Truth and Life of God, can restore people to health, it seems natural that the full response of Love, Truth and Life should act instantaneously and absolutely. For us, whose response is very imperfect, there is always the marvellous power of prayer—the activity of the Love of God, or of love to God. There are moments in many peoples' lives, when the vibrations of the will of love in them struggle into language

or coherent thought, and battle towards the Divine vibrations of Love, Truth and Life, that are the "name" of the Father.

Such prayer as this is inevitably answered, and the answer may take the form of physical healing, unless that Love that is the will of God should work out differently.

For it is not always well to be cured, strange as it seems, else there would be no death for those who prayed in Spirit and in Truth.

But this side of the subject is discussed in relation to the raising of Lazarus (Chap. XII), the sign under which Christ expressed his teaching about bodily death.

Here it is only necessary to say that Christ's temporary healings, as well as his temporary raising of Lazarus, are nothing in themselves, except symbols of his real purpose of raising the self and psyche of man to Eternal, and Perfect, life. Because he did not really deliver the ruler's son, the paralytic, or Lazarus, from physical death and decay. He merely put these things off for the moment, in order to give to them, and to all men, the living water that rises to Eternal life.

"He asked life of thee and thou gavest him a long life, even for ever and ever."

Christ seems to have told the paralytic man that his suffering was the result of sin, (the working on in physical life of a false vibration in the psyche) (verse 14). But to say this is not to say that sick people are more evil than healthy ones. Because it seems that evil often continues long in its psychic state. And it is only when it is touched by a Divine vibration, that it unfolds itself into the physical life in pain.

The response in the self to Divine Truth, or Love, may thrust out evil into physical life.

Thus one might say that, when God touches evil, it becomes pain, and dies gradually away, if not psychically renewed. But this is no reason for inflicting pain or punishment on others. By doing this you start the reverse progress and pain becomes evil.

The evil desire to hurt in one man, creates pain in another. This pain creates the evil desire for vengeance.

The difference perhaps lies in the fact that all pain that one inflicts on another, in however so-called just punishment, is an expression of the evil in oneself, and has no connection with the evil in the person punished, which follows its own laws—externalises itself, in time, in the pain that is its own real nature.

Thus all things are "judged," and all evil is turned into pain in the end, and destroyed by the vibrations of Love, Truth and Life in the depth of human mind. This is the real judgment, the "Judgment (or separating) of God" within us.

The vibration by which Christ healed was the Love, Truth and Life of God in himself. This vibration is, of course, beyond all space and time. Because he did not heal physically, still the vibration on the surface, as it were; but being the Spirit of God, his Spirit troubled the psychic waters, and healed all psychic infirmity.

The Jews were angry with Christ for breaking the Sabbath, and for causing the paralytic to break the Sabbath, by carrying his mattress away on a Sabbath (verse 18).

Christ took this opportunity of explaining to them that time is nothing, does not exist spiritually in God, and that because the Life in him is the Life of God, no time is holier for him than any other time.

Just as he had explained to the woman of Samaria, that space did not exist in God, and that, for anyone who prayed in spirit and in truth, one space could not be holier than another.

This confusion of psychic time and space with spiritual life, is a very deep-seated human error. This confusion expressed itself, in the mind of the Jews, by their belief in the holiness of the Temple and the Sabbath. There is nothing really holy except Life, Love, Truth. The name of God—or coherent thought, by which we can express the nature of God.

Those who believe in holiness, as a quality attachable to certain times and spaces, almost always seem to lose the sense

of real Spiritual holiness, the holiness of the vibrations, eternal and timeless, of God ; especially do they cease to reverence the divine vibration of Life.

This falseness of thought produces strange excesses. Thus the Jews thought there was no profanity or sacrilege in destroying the human body, the God-given expression of the Divine vibration of life. But it was profanation and sacrilege to leave the body they had destroyed, on the Cross, on the Sabbath day.

And how many modern people have been able to think that Christ saw no harm in the wholesale selling, for slaughter and sacrifice, of the Life in animals, provided the buying and selling was not done in the Temple.

The absense of any reverence for the Temple or the Sabbath, the symbols of space and time, was a great offence to the Jewish authorities. With regard to time, John says "Therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the Sabbath " (verse 16). Christ's explanation made them angrier still.

" My Father worketh even until now, and I work " (verse 17). This short and fragmentary phrase shows that Christ must have told them that his works of healing were identical with God's work, because God is his Father. It was the creative life of God, or Love in him, that healed, and revived those who could respond to it through faith, the very same Divine Life that is the origin and stimulus of all Life. Thus he was working, as the Father worked, because the Love in him was the creative force or Will of God, giving and increasing life everywhere.

They at once concluded, from his words, that he made himself equal to God, calling God his Father, which was a new crime, added to the first one of breaking the Sabbath (verse 18).

Christ answers this accusation with a wonderful explanation of his essential relation to his " Father," and of the error in their minds that made them attribute to vanity his claim to a special relation with God.

He explains that he does nothing of himself. Everything he does is from the Father. "The Son can do nothing of himself, but what he sees the Father do, for whatsoever things he doeth these doeth the Son, likewise" (verse 19).

Then he goes on "For the Father loves the Son and shows him all things that he does" (verse 20). This is the Love and Truth of God in him. And more than this, "he will show him greater works than these" (verse 20). What are these greater works? The greater works seem to be to make life, or to have in himself that life force in God that is the maker of life—this divine force, the Love of God, is the acting force of Christ's will, and thus he claims to share the life-making power of God. In him is the fire that lights fire.

"For as the Father raises up the dead and makes (them) live, even so the son makes live whom he wills" (verse 21). Or perhaps originally "makes live him who wills." The power to raise the dead and make them live, is the supreme claim of Christ to give eternal, or real, life to men. It is the power to carry out the Love of God that is in him into its creative fulfilment: to raise Psychic life into Divine Expression. It is, in a sense, to share the creative or life making activity of God. He lights other people's candles at the great fire of divine life that is in him. Our evolution into spiritual expression becomes possible, because of the "fire he casts into the earth."

But, besides life, Christ claims the power of giving judgment (verse 22), and these two claims are intimately connected. "For the Father judgeth no man, but hath given all judgment to the Son."

The word judgment is essentially a separation of things according to their natures, a criticism or dividing. This judgment, or dividing, is further explained in verse 29.

In verse 23 Christ having asserted his life-making and judging power, again claims that all honour given to him who is the son, is really the honour of the Father that sent him.

This is because the Love, Truth and Life of God, that are in him, are not in him passively, that is, as struggling

204 STUDY OF CHRIST IN THE FOURTH GOSPEL

aspirations and efforts. They are active triumphant powers, as they are in the Father. Thus he can communicate them to others, and transform other people's lives through them. Then comes the repetition of his tremendous claims, because of the absolute vibration of eternal and truly living life in him, to be able to give it to others.

"He that heareth my word (Logos) and believeth on him that sent me, hath eternal life and is passed out of death unto life" (verse 24). "Death" to Christ is always hatred and falseness, the conditions of real psychic dying.

"Hearing would, of course, mean being sensitive to his Logos. His "Logos" is the living thought, the vibration of God in him. Thus hearing Christ's Logos would mean being sensitive to the vibrations of Love, Truth and Life in him. It is our sensitive response to these vibrations that is the eternal or real life in us. It is of this response that our true selves are built, and thus we pass from death to real (deathless) life. There is some falseness and absence of love in all of us, therefore we are all in this sense dead, we have not got real life, "but the hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (verse 26). Thus it is through sensitive response to the Divine vibrations in Christ, that we pass from the death life of psychic desire to the real life of Divine giving, the eternal, perfect vibrations of being.

In the 20th verse Christ again claims to have "life in himself, given by the Father, as the Father hath life in himself" (verse 26). And because of this, and because he is the son of man, the Father has also given him authority to do judgment (verse 27).

Then he explains what this judgment is. "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of Life, and they that have done evil unto the resurrection of judgment (verse 29).

In the 30th verse he gives another reason why his judgment is just, because he does the will of the Father who sent him.

Thus Christ claims to judge because he is the son of Man and because he always does the will of God.

The will of God is always love, so that to say that Christ has the power of judgment, because he always does the will of God, must mean that his judgment is always the expression of Love.

So that we know that both these alternatives, the Resurrection of Judgment, and the Resurrection of Life, are the expressions of the Love of God. Thus these two alternatives can have nothing to do with the nightmare alternatives of Heaven and Hell, that so long dominated Christian theology. For Hell is not Love, but the absence of Love, and Love is the Will of God. The Resurrection of Judgment cannot well be annihilation. There are two other possibilities, it might be some state of purgatory ; or it might be re-incarnation.

Christ always calls the goal of our present living, " Life," or Eternal life, or " keeping your psyche to Eternal life," or " the Resurrection of Life," and the failure to gain this goal he calls death, or " losing your psyche," or " the Resurrection of Judgment."

Now these three ideas of death, losing your psyche, and a Resurrection of Judgment, exactly describe the process of re-incarnation. For, in every incarnation, we have a new psyche and a new body. From this it follows that every time we die and do not gain Eternal life, our psyche " dies " or we " lose " it. Also it must be remembered that re-incarnation is always a Resurrection of Judgment ; for one comes back to earth to work out the result of one's past actions, and find the road to Eternal life.

The theory of purgatory, on the other hand, does not involve any death or loss of the psyche.

One must add to this a little commented on fact that re-incarnation seems to have been part of the doctrine of the Pharisees. Many other traces of this idea one can find in the New Testament, such as Christ's often-repeated assertion that John the Baptist is Elias, with its mysterious refrain,

"He that hath ears to hear, let him hear." On these lines, one would say that Christ's claim to make the dead live includes the idea of deliverance from re-incarnation or the Resurrection of Judgment, for them that "hear his voice," and of raising them to the Resurrection of Life. But if they are not ready for this deliverance, they cannot receive it. If they are ready or not, no one knows. Only the love and truth of God in Christ can tell. And what happens to every individual is exactly and precisely the best for them, because the will of God is Love. Christ repeats that he can do nothing of himself. His judgment comes from hearing (being sensitive to) vibrations of the will of God. "What I hear I do." Hearing is responding. For real sensitiveness is active life. Those who really feel a stimulus do not feel it passively, but respond to it actively. Thus Christ always does the will of God, or Love, which is vibrating in him. To prove his Divine nature, he does not ask them to accept his own witness, but he quotes as a witness, John the Baptist (who has a power of responding to the vibrations of Truth). He also refers them to the writings (or scriptures) and he quotes the witness of the works which he does, which bear witness to the Father in him. And he says that the Father himself is his witness. This witness of the Father does not express itself in any outward voice or shape, but in "his Logos abiding in you" (verses 37 and 38). His Logos or outgoing expression is the threefold vibration in the innermost unconscious nature, or psyche, of man. If they could hear the word of God, or respond sensitively to the Divine vibrations, they would believe in Christ. As the faculty that made them able to respond to Divine Love and Life and Truth, would make them respond to these vibrations in Christ, whose whole personality is an expression of them.

This Divineness in him is then the power by which he does all his works, from the works of healing (that are always signs illustrating deep spiritual truth) up to the greatest of all his works, the raising of self and psyche to Eternal life.

But he says, "ye will not come to me that ye might have

life " (verse 40). And the reason of this is, that they have not the Love of God in them.

They have not responded actively to the Divine vibration of Love, therefore they cannot have life ; they cannot " live," in the mysterious sense of responding to Divine vibration.

They do not understand God or " my Father," and, because Christ comes in " his Father's Name," they will not receive him, if another shall come in his own name, him they will receive " (verse 43).

The " name of God " must surely mean the expression of God's nature in coherent thought, or language. Thus, to come in God's name would mean to come in Love, Life and Truth, from the Father of these Divine vibrations in all men. If you do this, you cannot receive honour from men, for all honour for the results of these vibrations, or " works," belong to God, whose vibrations they are. This Christ explains, " I receive not glory from men. . . . How can ye believe if ye receive glory from one another, and seek not the glory, the (one) from the one God " (verse 44).

" To come in your own name " would be to think of yourself as a generator of vibrations of Love, Truth or Life. People who do this assume greatness and superiority, and think of themselves as individual forces of intellect and goodness. This idea has tremendous attracting power to people whose faith falls short of God, but it is a false psychic mirage.

There is no Truth or Love or Life, that is not simply a vibration from God. If we have " love " we can pass on to others what we receive. But the expression, or life, or glory, is the expression or life or glory of God, and not our own. Without this knowledge we cannot give them any spiritual or intellectual help. The chapter ends with a reference to Moses, to whom the Jews had not responded sensitively. If they had, they would have understood Christ. This must refer to the law of Moses, interpreted by Christ.

" Thou shalt love the Lord thy God with all thy heart, and all thy mind, and all thy psyche, and all thy strength,

208 STUDY OF CHRIST IN THE FOURTH GOSPEL

and thy neighbour as thyself." They could only have understood this, if they had responded to the Divine vibration of Love. So then, again, the reason why they had not understood the witness of Moses, was the same reason why they did not believe in Christ. They "had not the love of God abiding in them."

CHAPTER VI

The Bread of Eternal Life The Feeding of the Five Thousand
Psychic Conflict and Spiritual Christ Walks on the Water
Peace

THE physically miraculous side of this sign seems to be the least important part of it. For those who believed in it without questioning, those who ate of the bread and were filled, were at the same time, utterly unable to grasp its spiritual meaning. The story reads as if it really had happened. It is so very true to life. One can hardly help believing it literally, when one reads how, when the people found Christ could supply their wants, they pursued him from place to place till they found him, and then wanted to make him a king. And how his popularity waned, when they found he was offering them spiritual, not bodily life. But in any case, as in the Cana miracle, the physical part of the wonder does not seem to matter much. In face of the marvellous power of Christ to raise Life to Eternity, in three days, the great sign which he himself quoted to prove his relation to Truth, it seems unimportant whether he increased the bread and wine of physical life, on different occasions, or whether the story represents some very dramatic teaching. Especially as he himself explains that the meat that perisheth does not matter, is not worth labouring for, and that the words that he speaks mean spirit and life.

Most of this chapter seems to be an explanation of the spiritual truth of which eating and drinking is a symbol. In the story of the woman of Samaria, Christ explained to his disciples how the food of his own eternal life is activity. To do the will of him who sent him. Giving and receiving are the two sides of one activity (p. 192. 1).

The truth is here amplified and explained. Putting together the story of the miracle, with Christ's explanation, one would say : The bread that Christ receives from God, and both gives to others and is himself, is the Spirit and Life of God in him. For the Spirit that he receives from God is no passive gift. He only receives it, because he responds to it, and lives it, and gives it to others. Therefore in him, the Spirit and life that he receives from God is an active force, that lives by giving to others (" my meat is to *do* ").

The same thing is true of those who receive the Spirit and Life of God from him. The power of receiving (sensitiveness) is, in them too, the same thing as the faculty of giving it to others. They take the bread from Christ and give it to the multitude (verse 11). Every thing anyone receives from Christ, by their very power of receiving, they are bound to hand on to some one else at once. This is one of the great secrets of life, that one must never hoard truth, or one loses it, as the man lost it who wrapped his talent in a napkin.

If anyone comes in touch with a spiritual vibration, it is the bread of life, and he must give it away at once, as it is meant to nourish five thousand. " What is mine is thine " is true of all things, but most of all of Truth. The Bread in the story was multiplied when it was given away (verses 12-13). This seems to point to the great difference between spiritual or intellectual, and material things. If you give away ordinary bread, what you have in your own hand becomes less, if you give away the Bread of Life, it becomes more, the more you give it. Oscar Wilde makes this clear in a wonderful story about a man who has the knowledge of God, and fears to give it away lest he should lose it. This one can understand as a natural reserve, and dread of cheapening things by talking about them. But the man in the story knows nothing about the love of God, until he has given away, out of love and compassion for others, the whole treasury of his knowledge. At first he is in despair at his great loss. But he suddenly finds he has gained Love, the

Love of God, instead of the Knowledge of God, active truth in place of passive knowledge. . . . Physical things cannot be in two places at once. This is not true of the vibrations of thought, the light from the Logos, the Truth, Love and Life, or the Spirit of God in Christ. It sometimes seems that in expressing, or giving out, a thought to others, one realises it for the first time. So one gains a far greater grasp of the Divine vibrations in Christ, if one expresses one's knowledge in words, and will vibration, for the sake of giving it to others.

When Christ says he is the Bread of Life, he seems to mean that in him is the Eternal Life, or Spirit of God. It is noticeable that he speaks seven times, in this chapter, of giving Eternal life to those who are able to receive, sensitively and actively, the vibrations of God in him. In the 27th verse, he begins his explanation of the food that endures to Eternal life. This is the food out of which our spiritual selves are built, the food that the Son of Man can give, because in him is the image or likeness of God, the " seal " of God (this would be the vibrations of the Divine life in his inner nature) (verse 27). The seal would obviously mean that his nature had taken the impression of the Divine nature. On this the people ask him what are the works of God, that they may work them (verse 28). And he answers " This is the work of God, that ye may believe on him whom he hath sent " (verse 29).

They are puzzled at this, they demand a sign why they should believe, and ask what his work is. They can believe in Moses, (this is understood) because he gave them bread in the wilderness (verse 31). Then we have Christ's extraordinary and startling claim, " Moses gave you not that Bread from heaven, but my Father giveth you the true Bread from heaven, for the Bread of God is he which cometh down from heaven and giveth Life unto the world. . . . I am the Bread of Life, he that cometh unto me shall never hunger, he that believeth on me shall never thirst " (verse 35).

Christ thus claims to be the Bread come into the Kosmos, to give Life to the Kosmos. It is very noticeable that he does not only claim to give the Bread of Life, but he is the Bread that he gives. It is his very life or spirit that he gives to others, to make them live. This Life is the Spirit of God in him. It is spiritual life, therefore the more he gives it away, the more he has of it. And so it happens to those who can receive it sensitively enough to share it with others. As the bread one eats becomes one's body, so the vibrations of God, that one responds to sensitively, become one's spiritual life. Besides strengthening, they become active power, or rather their strengthening is all active power. There is no such thing, spiritually, as passive reception. If you seem to have accepted a truth passively, you have not accepted it at all. To believe on him whom he has sent, is to do the works of God. If the vibrations of God are in one at all, they are Spirit and Life. The sentence—"He that cometh to me shall never hunger, he that believeth on me shall never thirst" (verse 35), is reminiscent of the saying to the Samaritan woman, "Whosoever drinketh of the water that I shall give him, shall never thirst." In both cases Christ answers a demand, (for water from the Samaritan woman, and bread from the disciples): "Lord evermore give us of this bread." (verse 34). And in both cases he points to the satisfaction of the ever unsatisfied human psyche. The physical life of the psyche is a life of continual hunger and thirst. The spiritual, transmuted life of the psyche will know no more desire, because desire that is the nature of the psyche will be entirely fulfilled in the Life, Love, Truth of God, that is our life. Desire for a thing always implies a falling short in it. In Eternal life, there is no falling short in living force. "The wine" does not run out. In the 39th and 40th verses Christ explains what is the Father's will that he has come to do, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." "And this is the will of him that sent me, that everyone which

seeth the son and believeth on him may have Eternal life, and I will raise him up at the last day " (verses 38 and 39). It seems that of these two verses the first refers to a thing, not to people, for *πάν* (*pan*) is neuter, one can but imagine that this "all" is the whole element of life, everything, in fact, that is capable of being raised up, through the presence in it of some latent immortality. "The whole creation groaning and travailing together." The second verse is the promise of true Eternal life for everyone who "knows the Son and believes on him." This knowing and believing is, of course, active not passive. For to know the Son of God is to know the Love that is in Christ, through Love in oneself, and the Truth in Christ, through truth in oneself. The will of God, which is Love, is Eternal life for anyone who is straining after such knowledge. For though no one can gain it, and raise himself, yet Christ will raise him up "at the last day." The last day is, of course, an individual thing, and would mean the time in anyone's life when they were responding, or trying to respond, to the third energy, or vibration of God, universal Love, or the Love of Christ.

The Jews cannot understand how anyone, whose father and mother they know, can claim to "come down from heaven" (verse 42). Christ explains (in verse 44) that it is only by knowing the Father, that they can understand this. He explains that "coming from God" is a spiritual movement, nothing to do with any physical birth. That one can be near to God in mind, was taught by the prophets (verse 45): "No one can come to him except the Father draw (or moulds) him."* And again, "He will raise him up at the last day" (verse 44). "No one perceives God," he says, "except he who derives from God" (verse 46). This is he who lives spiritually. Nearness to God is not effected by place or any outward condition. And then he repeats rather mysteriously, "He that believeth on me hath eternal life,"

* *ἐλκύω* (*elkuse*) from *ἐλκω* (*elko*) to drag or draw; also mould (bricks). From this use the word may have had the association of moulding or shaping.

(or true life, the Life of lives.) "I am the Bread of Life" (verses 47-48). Then he points to another characteristic of the Bread of Life. The bread that Moses gave their fathers in the wilderness did not prevent them dying (verse 49). But he is the "Bread that came down from heaven, that a man may eat thereof and not die" (verse 50). "I am the living Bread that came down from heaven, if any man eat of this Bread he shall live for ever" (or into real life). It cannot be of physical life and death that Christ is here speaking, because there is no one who does not die physically, but lives for ever. These words are only comprehensible if you refer them to the life or death of the psyche, for to keep your psyche to eternal life is real life, eternal, whilst to lose your psyche is to die, and be born again in this Kosmos.

After this Christ suddenly changes his metaphor and says, "And the Bread I will give is my flesh, which I will give for the Life of the Kosmos" (verse 51). "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you" (verse 53). Afterwards he explains it is the spirit that makes life, and, when he uses these symbols, he is really speaking of Spirit and Life. To receive into ourselves, and become made of, the Spirit of God that is in Christ, is the only way to become really and eternally alive. There is no life outside the vibrations of God. Real life, in ourselves or in the Kosmos, must be built of them. And again Christ asserts, "Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" (verse 54). It is the spirit of Love and Truth in us, and the perfect spiritual life of Christ that must be our real selves, that can be "raised up" to real life at the last day. "For my flesh in truth is meat, and my blood in truth is drink" (verse 55). We can in truth, receive into our inmost being the Spirit and psychic Life of Christ. And he who does this "dwelleth in me and I in him." This is like the story of the True Vine. Eating and drinking, (taking into oneself) the Spirit and Life of Christ, is like being a branch of the Vine, with its Life flowing through you. The life comes "from the living

Father " and Christ " lives by the Father," " so he that eateth me, even he shall live by me " (verse 57). The Life in Christ comes from the Father, and we live through it, in him, and it becomes our life. It is in this sense that Christ is " that bread that came down from heaven " (verse 58), not in the sense of the Jews, that heaven is a place from which a man might come, in a physical sense. He then repeats again that the manna in the desert did not save their fathers from death, but " he that eateth this bread shall live for ever " (the real life) (verse 58).

After this discourse the people grumbled that his thought is difficult, who can understand it ? (verse 60). He explains that " coming down from heaven " and " going to heaven " is a spiritual, not a physical movement. " Therefore if you shall perceive the Son of Man ascending to where he was at first. The spirit is the Maker of Life ; the flesh does not help, is no use to, has no connection with, the words I say to you. Spirit is and Life is." (verse 63).

Whatever is the exact meaning of these strange fragmentary phrases, there can be no doubt that they contain an assertion that the only things that really are, are Spirit, and Life (or Psyche), and therefore that all explanations of Christ's words, based on material conceptions, are useless, that the Spirit in Christ came from Spirit and is Spirit, and that they may perceive the Son of Man, (the human psyche in him), ascend up to Spirit. But he goes on to say that some did not believe this, and nobody could come to him unless it were given him of his Father (verse 65).

It is easy to see that without a spiritual conception of God, it would be impossible to understand this discourse. The possibility of understanding Christ's relation to God depends entirely on our understanding of God as Spirit, and Love, and Truth, the source of the Spirit in Christ, and the Father of all Spirits. The belief in an external powerful Entity ruling the universe is not the knowledge of God, and it makes it impossible to understand the inner divineness of Christ. But the knowledge of God as the Spirit of Love,

216 STUDY OF CHRIST IN THE FOURTH GOSPEL

Truth and Life, moving in our inner nature, the Father, or source of our true selves, must inevitably bring people to the understanding of Christ.

Christ's wholly spiritual and profound teaching alienates many of his disciples (verse 66). But Peter's comment (verses 68 and 69), shows that some of them are beginning to realise him, not only as a great teacher and speaker, but as one sent from God, holding in himself the mysterious gift of real and Eternal life, the Divine life, the very flame from which the torch of human life must be lit. After this, in verses 70 and 71, we have what seems to be a fragment of the end of a conversation. There seems only a very slight clue to the meaning. It seems impossible that Christ should have said one of his disciples was "a devil" (verse 70). But the word used can also be translated a slanderer, *διάβολος* (diabolos). This fragment may be connected with Matt xvi. 22-24. When Peter protested against Christ's coming death, Christ may have told him he was slandering and speaking evil of the will of God, which is the Love and mercy of God. . . .

The symbolism of the story of Christ's walking on the water, (verse 19) is too obvious to need much comment. Christ was able, in perfect peace, to tread under his feet the psychic waters.

The psyche is built of unstable opposing forces of desire and repulsion, fear and courage, going towards a thing and shrinking back from it. These things in us result in all forms of "ego instinct, herd instinct, and sex instinct" known to psychology. When the life in us, the vibration of God, first touches the psychic waters, storms of attraction and repulsion arise. Conflict is the first result of the impact of the spiritual on the psychic. It is like the wind blowing on the sea. Part of the reason for the contest seems to be that every psychic thing has its opposite. But in Spiritual things there are no opposites. Instead of attraction and repulsion, knowledge and ignorance, life and death, there is absolute

Love, absolute Truth, absolute Life. The Spiritual vibration at first brings out the element of conflict in the psyche, but in the end, in Christ, it reconciles it to God, the absolute Love, Life and Truth. For it only brings it out and makes it manifest because it is attacking and beginning to externalise it. Conflict between the spiritual and psychic in a human being is not the least sign of any morbidness, or want of mental health. It is the normal condition of evolving human life, as natural and as inevitable as the explosion that follows the rushing together of different gases.

But the self, the Son of Man, that results from absolute response to the vibrations of God, in the human psyche, can still all psychic storms, and resolve all conflicts into harmony. This self is in Christ, and therefore the psychic storms of fear and vanity could not disturb his spiritual serenity, which is the peace of God. The deep troubled waters of fear or anger in which most people struggle about, and sink, broke harmlessly against his untroubled spirit. He knew whence he came and whither he went, and walked on the psychic waters, untouched by the fear of death, or the vanity and pride which might have made him a popular leader or king; waves of desire which often enough swept over the troubled minds of his disciples.

His recorded words, "It is I, be not afraid," are surely an assurance that there is nothing to fear, in any psychic storm, for the self that is the child of the Divine vibration, the Son of God; and the absolute Truth, Love and Life he has attained to, hold courage for all men.

CHAPTER VII

The Vibrations of Truth cause	Christ among the Jews in the
Psychic storm acting like	Temple
wind on water	
The Rock from which flows the	A Temple Ceremony
Living Water	

CHRIST avoids his "brethren" and goes up alone to the feast. Perhaps because, as they do not believe in him yet, they must not share his danger in Jerusalem. Perhaps because if they were with him, people would naturally turn to them for explanations which they could not give, or he may have merely wished for solitude. The description of their words and of his secret journey gives little clue to his motives, except in so far as it is stated that they did not believe in him.

This chapter, with its rapid movement and significant scraps of conversation and teaching, gives a vivid picture of Christ's strange way of living. He moves quickly about from one place to another, finding and talking to certain groups of people; and singling out here and there, with unerring precision, an individual who is sensitive, or ready to become sensitive, to the Divine vibrations that are the will of him who sent him.

And, everywhere he goes, the effect is, in a way, the same. The Divine vibrations, brought in contact with the psychic waters, give rise, at first, to great storms of psychic sensation and emotion. This is always true. No one who is sensitive to religion, can be indifferent to it. The passion of repulsion in some people is as strong as the passion of attraction in others. This is not so much the peculiar characteristic of one individual or another, it is the inevitable first action and re-action of one element on another, and is as universal a

fact of ordinary life, as the great waves that follow the path of the wind over the sea.

Through studying the various results on people of the unique spiritual nature of Christ, it seems possible to understand what condition, or state of response, in the human psyche, makes them re-act with repulsion or attraction to the Divine vibration.

This one would call character, except that character is far too static and rigid a term for the flowing changing outlines of evolving being.

There is one characteristic that seems always to give rise to a hostile re-action to the Divine truth.

A false idea of human greatness is often met with by Christ, in dealing with priests and Pharisees. For an honoured teacher easily falls into the mistake of taking credit for the truth that he knows, thinking that it is his own wisdom. But truth is always the vibration of God in us, and God alone must be thanked for it. Thus it is vanity to praise any individual, for what is really the Light of God in a human psyche. Offended vanity turns quickly into anger.

In verse 18, Christ speaks of this false idea: "He that speaketh from himself seeketh his own glory, but he that seeketh the glory of him that sent him, the same is true and no unrighteousness is in him." On another occasion he asks "How can ye believe who seek glory one of another?"

It is interesting to note that, in the partial failure of the young ruler to respond to the Divine vibration, (of life) the influence of the same error can be traced. "Why callest thou me good?" Christ said to him. "There is none good save God." All goodness is really the Spirit of God. The Divine vibrations create Truth or knowledge, Love and Life, in a human personality. To believe that these Divine forces are the work of some goodness or greatness, in the man himself, is a far more blinding vibration than the ordinary gross mistakes in living, (responding to the vibrations of life), that are the "sins" of ordinary simple people.

For in the psychic element, in ordinary unpretentious people, the Divine vibrations in Christ often aroused storms of attraction, joy, repentance, longing and passionate desire, instead of the hatred and rage and desire to kill that they roused in the inner selves of some priests and rulers. Thus it has often been said that humility is the necessary condition of response to truth.

But this humility is not an attitude of mind ; it is simple knowledge of a fact.

For humility is not to deny the existence of the Divine vibration in oneself or another.

But it is to realise that these vibrations are not generated by any human self, but by God, and that it is the destiny of all men to respond to them, and that, therefore, all men are equal, and that the glory and life of them is not the glory and life of any man, but the glory and life of God, working in that psychic element that is our life.

One human being can, indeed, receive vibrations of Truth that are Love and Life from another, but to think of these vibrations, as generated by oneself or another, is to found one's intellectual life on a fundamental mistake, that must pour falsehood into all our thinking. Christ's own authority comes from the fact that he often asserts, that he is simply a complete and perfect channel for the truth of God. " My teaching is not mine, but his that sent me," he says in the sixteenth verse, when the Jews marvel at his knowledge, who has not been taught by men. " How knoweth this man letters, having never learned " (verse 15).

There is nothing marvellous about his deep and extraordinary wisdom, it is merely truth which is God, his " Father," working through him, because he himself is absolutely true. If thine eye is single, thy body is full of light. Another rendering of the word translated " single " * is " absolutely true." The eye would, of course, symbolise the psychic, not physical sight.

Some people have developed a strange idea that Christ

* ἀπλοῦς (haplous), Luke xi. 34.

exalted ignorance and depreciated knowledge. This is a curious misconception of one who taught that God is Truth, and called himself the Light of the Kosmos.

But what he did imply was that much that passes for knowledge among men is not true. Science and learning taught by men, is too often subtly influenced by the psychic forces of attraction and repulsion within scientist and sage. Thus, as the Kingdom of Heaven (Truth) is within you, "it is he who knows himself that finds it." Because he who knows himself knows the difference between his own psychic nature of attraction and repulsion and God in him.

God is Truth. And God is Life and Love as well. And God is one. Therefore nothing is really true that is not of the nature of life and love. Thus abstraction easily becomes falsehood. And so, all forms of cruelty are falsehood. This is really why anyone who wants truth, cannot always trust the conflicting and changing conclusions of scientific and philosophic authority. The only real authority that a man should recognise is the Divine vibration that is his mental and spiritual life, for this is the Truth of the Father that sent him.

"If any man will to do his will (God's will) he shall know of the doctrine, whether it be of God or whether I speak of myself" (verse 17).

God's Will is Love, and Love and Truth are one, therefore anyone who really loves can know truth. The measure of one's power of loving is the measure of one's intelligence.

Christ's teaching is often held to be revolutionary in social life, but it is in the world of thought that his teaching is so tremendously revolutionary, and subversive to all authority.

Truth is God, and the vibrations of God are the life of every man who comes into the world. Everyone, then, has the possibility of direct access to real truth, by responding with ever renewed force and outgoing power to Universal Love.

Degrees of refusal in responding bring degrees of falsehood into one's thought, as well as one's life, because God who is

our life, and mind, and will, is one God. Christ himself is truth, because he has responded so absolutely to the Divine vibrations, the truth in him is Love, the Will of him who sent him.

In verse 19, Christ speaks of the Law of Love received by Moses, and he goes on to say how Moses looked upon a man's life and health as more important than the Sabbath. He does this, too, for he heals a man on the Sabbath (verses 22 and 23), but they by trying to kill him are breaking the real law of Moses (verse 19). One must not judge, or separate one thing from another as good or evil, according to outer appearances, (things and relations in time and space), but one must judge righteous judgment. (Classify, or judge, or criticise things according to their existence in spirit and truth) (verse 24).

The people seem not to have known that the rulers were seeking to kill Christ (verse 28). Perhaps they did not realise at first who he was, as he had come secretly to the feast. But some of them must have found out or guessed very soon. "Then said some of them of Jerusalem 'Is not this he whom they seek to kill?'" They give again the same strange reason for not believing he is Christ. They know whence he is, "but when Christ cometh no man knoweth whence he is" (verse 27).

He explains to them again that there is a spiritual whence, as well as a physical whence.

Christ tells these people also that he has not come of himself, but "he that sent me is true." It is this Divine Truth, the Truth of him that sent him, that they have failed to know (verse 29).

These people are not enraged by the Truth in Christ. They do not wish to kill him, like the rulers. But they are insensible to the truth in him, because they cannot accept truth that has not an authoritative origin. They do not understand that Truth is God in us, and has its own Divine authority in itself.

The very obedience of mind that makes them submissive

to the religion that has been taught them by accredited authorities, has stopped and congealed the natural flow of the inner psyche waters into a sort of stable ice, impenetrable for the time being to the disturbing force of truth. Wind cannot move ice.

The Pharisees and High Priests may have more sensitiveness to truth, but they have the sensitiveness of repulsion and resist it with passionate hatred.

The storm of anger and wounded vanity caused by the vibrations of truth in the psychic element within them, full of mirage and falsehood, works its natural result in the wills of the orthodox teachers. They realise that his teaching is subversive to all pretensions to intellectual authority. Even Moses, their great teacher, is nothing to Christ, beyond a witness to God in him. He allows no claim for any human being, even himself, except as messengers and witnesses of the Truth in God. And every tremendous claim that he makes for himself, he makes for God in him. It is no wonder that the priests and teachers (Sadducees and Pharisees) try to kill him. They send officers to take him in the Temple (verse 32). They find him there teaching. Then come two fragments of his teaching.

First, he is speaking of himself. "Yet a little while I am with you, and I go unto him that sent me. Ye shall seek me and shall not find me, and where I am ye cannot come" (verse 33).

These words must have sounded strange and ominous to those who had been sent to take him, and must have known what fate was threatening him. Perhaps it was some queer inner sense of the truth of their tragic import, that made them unable to arrest him. They may have felt dimly that a time would indeed come when they would seek and would not be able to find him, or follow him—when they had lost him physically, and could not yet find him spiritually.

Then comes the very dramatic incident on the last day of the Feast of Tabernacles.

Libations of water brought in a golden vessel from

Siloam were made at intervals during the Feast. This was in remembrance of the spring in the wilderness, when Moses struck the rock.

The details of this ceremony must have been very clear in the people's minds when "Jesus stood and cried, 'If any man thirst, let him come unto me and drink'" (verse 37). Here again, receiving and giving are one. If you have faith in Christ, out of the inner rock in you shall flow rivers of living water. For everyone who receives the living water must give it away again to others.

This Rock would be, as in the saying to Peter, the new spirit of Christ built in you, the Spirit of Love, Truth and Life, the new inner nature, the spirit, not the body.

Thus the word *κοιλία* (Koilia), hollow in the body, is translated "belly." But it is closely allied to *κοιλᾶς* (Koilas), a hollow of any kind, *e.g.* one in a rock, which seems to be the right meaning in this connection. This line of thought explains the imagery of the very early Christians' sculpture, where Christ is sometimes represented as Moses, striking the rock from which flows the living water.

Christ claims to be the giver of living water, the water of Eternal life, and his using of the Temple ceremony as a symbol of this, led to much division and argument among the Jews. The officers still could not arrest him. When they went back to the Pharisees and priests and told them "Never man spake like this man," the Pharisees used as an argument the odd fact referred to above, that none of the rulers believed in him. And Nicodemus, who did believe, protested against this.

All through this chapter the storm of anger in the priests and rulers seems to be steadily rising, and Christ seems to move on, gently and relentlessly, quite regardless of it, saying what he has been sent to say, to the people he had been sent to say it to. His enemies could not take him, because his hour had not yet come. He had not yet spoken to all those whom he had to speak to, nor said everything he had been sent to say.

CHAPTER VIII

Judgment, or the Identity of
Truth and Love

The Woman in the Temple

The Judgment of God or the
Identity of Truth that is
Love with Life

Christ Teaches in the Temple

THE story of the adulterous woman in the temple (verses 3 to 12) is an illustration of the teaching of Christ that condemns the psychic tendency to judge and punish other people. For not only does he not judge the woman, but he does not judge her judges. He suggests to them that they shall judge themselves, and will not even impress, influence, or embarrass them by looking at them. This seems the only natural explanation of his looking on the ground (verse 6).

At that time, among the Jews, the woman's crime was thought unforgivable.

Some enlightened people now-a-days might have forgiven the woman, but would have denounced her self-righteous judges.

The authenticity of this incident is sometimes doubted, and specially its insertion in this chapter. But the internal evidence for it is unshakable and absolute, by whatever queer means it has been preserved and come down to us. Its insertion at this point in the narrative seems natural and right, if we think that Nicodemus had just been remonstrating with the Jews for condemning Christ unheard, without reference to his innocence or guilt. Christ's action as regards the woman is exactly the opposite of this. He does not wait to hear her defence or excuses, but forgives her at once. His only reference to her innocence or guilt is entirely unjudicial : "Neither do I condemn thee, go and sin no more."

The claim to our acceptance of this story is strengthened by its illustration of an entirely unique quality of Christ's mind, (often not understood by his near disciples), that appears in it, in unmistakable clearness and simplicity.

This quality comes out in his treatment of the judges. Even while suggesting to them, with a sort of serene inevitable assurance, that they should judge themselves, he treats them with entire gentleness, consideration and respect. In this Christ is very unlike any traditional saint or prophet of history, denouncing wickedness with fiery indignation. He will not accuse any individual, he will not stare them out of countenance; he will only give them a test by which to judge their own actions.

Thus is universal Love unshaken and still itself, when confronted with the most unattractive of all qualities, self-righteous and hypocritical cruelty.

This story is a strangely absolute condemnation of all judicial processes, and all punishment. For few people would be hardy enough to claim that they had no sin, and therefore that they had a right to condemn someone else. And even if they did imagine they were sinless, such a belief would not justify them in punishing someone else.

For Christ, who is sinless, did not say that for that reason it was he who would cast the first stone, but "Neither do I condemn thee." So, according to Christ, neither the sinful nor the sinless may condemn another.

It must be remembered that this story is not a condemnation of private revenge and punishment, nor of the punishment of an innocent person.

The woman had been judged and condemned, properly, according to the law of Moses. Christ himself recognised that she was guilty. Because, while he said he did not condemn her, he told her from henceforth to sin no more. It is noticeable that Christ did not only commute the death sentence as too heavy for the woman's crime, and suggest some lesser punishment. He forgave her absolutely. "Neither do I condemn thee, go and sin no more."

In this Christ was absolutely logical. Because the Truth and Life that is universal Love cannot exist in the mind of any person, while they are arranging to hurt another, however evil that other may be.

In so far as Government is for the "punishment of wickedness and vice," it is only carried out at the cost of ceasing to listen to the Divine vibration of love in one's psyche. This vibration was the mind of Christ, it could never be apart from him, therefore he could never condemn anyone.

That this view of Christ's teaching, on the subject of legal punishment, was taken by some very early Christians, is proved by the story of Tertullian. This early father gave up his profession as a lawyer when he became a Christian, and he writes at length his reasons for a step that involved the ruin of his career. He asks whether a servant of God can become a magistrate or public official, and answers that under certain conditions he might. Among these conditions are "He must neither sit in judgment on any man's life nor honour (*neque iudicet alicujus vel pudore*),"* he must neither condemn nor pre-condemn (as legislator) (*neque damnet neque pre-damnet*).* He must bind no one, imprison or torture no one (*neminem vinciat neminem recludat aut torqueat*).* Tertullian seems to regard it as obvious that a Christian cannot take part in such actions. Indeed, the doctrine that a thing is right because the State orders it, is very alien from Christ. It is wrong according to him for one individual to kill another. And it is just as wrong, no more and no less, if a thousand individuals, or the whole Jewish nation, decide to kill one person, no matter what that person has done. If the individual has failed in Love, that is no reason why the rest of the nation should fail.

Immediately following the story of the woman, a fragment of conversation seems to indicate that Christ goes on to explain why he does not judge anyone (verses 12 to 20).

It begins with his claim that Truth or God is in him.

"I am the Light of the Kosmos, he that followeth me shall

* Tertullian (*De Idololatria*. Cap. XVII.)

not walk in darkness, but have the light of life" (verse 12). (For Truth and Life are one God.) Truth or Light is also Love.

It is because of the Divine vibrations that are in him that Christ claims to be the Truth. He knows whence he comes and whither he goes. They do not know this, they do not understand the Love, Truth and Life, that are the home and essence of his being. They judge psychically ("after the flesh"), according to attraction and repulsion—blind feelings such as "righteous indignation." He judges no man (verse 15).

Then comes what sounds like a paradox. "I judge no man. But if I judge, my judgment is True, for I am not alone, but I and the Father that sent me" (verse 16). But this may mean that he does not judge to condemn. His only judgment has no power of condemnation in it, because it is Truth, and therefore one with the Truth, Love, Life that is God, his Father. In fact the only judgment that is in him, is Love. The judgment of God. Thus he says (verse 18) he "bears witness of himself and the Father bears witness of him." When the Jews ask him, "Where is thy Father?" He says, "Ye know neither me nor my Father, if ye knew me ye would know my Father also" (verse 19). This sentence becomes very clear if we say, God is Love—God is Truth—God is Life, and these three are One.

Because if you know (with the real knowledge that is Love) this Spirit in Christ, you know God.

To separate knowledge from Love is impossible, because Truth is Love, and in so far as one's knowledge is separated from Love it becomes a knowledge of falsehood or mirage. Neither can Truth and Love be separated from Life. This is the meaning of Eternity.

Thus the idea of this "Trinity in Unity," seems to be the foundation of all Christ's teaching. And this explains that no knowledge arrived at through cruelty is to be trusted.

Christ goes on to explain to the Jews the difference between himself and them. He says he is going away, but as he says afterwards to his own disciples, "they cannot

follow him " (verse 21). He tells them they will die in their sin, for they are from beneath, he is from above, they are of this Kosmos, he is not of this Kosmos (verse 23). He repeats a second time, they shall die in their sin, and a third time with the addition " except ye have faith in that which (or what) I am " (except ye believe that I am he) " ye shall die in your sin " (verse 24).^{*} When they ask what he is, he says " that from the foundation I tell you (of). "

" He that sent me is true," . . . " the things that I heard from him, these speak I into the Kosmos " (verses 25-26). In these fragmentary phrases, he seems to identify himself with his words, he is that which he speaks (Spirit and Life). Thus Christ himself is that Eternal life from God which he tells men about, for in him are the vibrations of Truth, Love and Life. And therefore he is Truth, Love and Life that are the one Logos from God—the foundation—and are the Being of God.

Unless people have faith in that which is these three vibrations, they will have death in themselves. For if we identify our selves with, and become the children and slaves of, " that which is beneath," our animal origin, our selves become made of hate and falsehood, and are thus separated from God. This is the physical and psychic death that is the condition of re-incarnation. But Christ goes on to say that when we " have lifted up the Son of Man " (in us) then we shall know (the Truth, Love, Life) that he is (verse 28). Because then the selves in us will be the children of God responding to the Divine vibrations, as all that Christ says and does comes from the Father. He taught Him, and is always with Him, and Christ always does what is pleasing to Him (verses 28 and 29).

This is the destiny of all of us, when we are born again from above, becoming children of the Divine vibrations—Sons of God. Thus is the Son of Man lifted up.

" If you abide in my Logos, you shall know the Truth,

^{*} This reading depends on taking the Greek *ὅτι* as two words *ὅ* *τι* (ho ti) for that which or what.

and the Truth shall make you free. . . . Everyone that committeth sin is the slave of sin, and the slave abideth not in the House for ever ; the son abideth for ever " (or the real life) (verses 32, 34, 35). If we take the " House " as before to be the House of Life, the Father's House, the meaning seems plain.

The Truth (which is also Love) makes us free from sin (which is falsehood), which is death. As the Truth is also Life, if we become Sons of God, we shall abide in the House of Life for ever. Slaves of sin (which is the absence of Love) are also slaves of falsehood and death, they cannot abide in the Father's House of Life for ever. For as the Trinity or threefold being of God is Love, Truth or Light, and Eternal Life, so the absence of God is sin, as the absence of Truth is falsehood and the absence of Life is death. Love is our connection with God, through Love we reach Truth and Eternal Life, becoming Sons of God.

Sin, or the absence of Love, is our separation from God ; through sin we reach falsehood and death, becoming children of the " Devil " (or sin, falsehood and death).

Christ says that his logos has no place in these people, (verse 37), they have no love because they are trying to kill him, (verse 40) as they wanted to kill the woman, they cannot respond to truth, else they would love him, because God is in him. This is why they will die in their sin, they are slaves to hatred and falsehood, and as Truth and Love and Life are one, so the absence of them is one, falsehood, hate (or sin) and death. To be a slave of these three vibrations that are one, is to be a slave of the Devil, which is the name that Christ gives to this death-force.

To be a Son of God is to be free, living for ever in unlimited Love and Truth. Such a tremendous free activity is beyond the power of our thoughts now, while we are still, to any least extent, slaves to sin, falsehood and death. But the Truth makes us free.

What we call the Judgment of God then is merely our own incapacity to respond to the Divine vibration.

We shall die in our sins, if we cannot get free enough to respond to Love, which is the only way to reach Truth and Eternal Life.

Thus as to respond to " sin " is the way to falsehood and psychic death, so to respond to the Logos of God in Christ is the way to Truth and Life, or it is Truth and Life.

Slavery and freedom are obvious descriptions of these different forms of sensitive response, or knowledge. For falsehood and death are both limits and frustrations of activity. The great illusion of sin is that it is a freedom and defiant energy, but this is its inherent falsehood, for it is really a forging of chains. One may feel a liberating force in anger and hate, but what it really does is to narrow and paralyse one's thinking power, and weaken and destroy one's psyche. It is easier to be a slave of sin, than to be a free son of God. Slavery is always easier than freedom ; the slave only has to submit, freedom demands thought and effort. God is not power, therefore to do his will is not passive submission, but a hard mental and psychic exercise of analysis and energy, an active struggle towards love and truth.

For a life-response to Love and Truth brings one to absolute knowledge, and the real activity of unlimited Love and Eternal Life. This is the Knowledge of God in Jesus Christ.

When Christ told the Jews (verses 45 to 47) that he spoke truth from God, and that he had no sin, and yet they did not believe him, because they were not of God, (He that is of God heareth the words of God), their answer was to say he had a " demon." This would mean being obsessed by the false vibrations of an illusion of greatness. These psychic illusions have often in the world's history deceived people into thinking they are Divine revelations when they are really vanity.

Christ's answer to this is illuminating.

He honoured the Father, he did not seek his own glory. There was no vanity or falsehood in him. Thus he had no

demon. He did not look on the Truth and Love in his nature as his own qualities, the creation of his "self," but the vibrations of God in him. He took no credit to himself. And it was because of this he could say, with absolute simplicity and certainty, "If a man keep my saying, he shall never see death (verse 52). (For Truth and Love are in their essence Life). This made the Jews angry, as it implied superiority to Abraham who was dead, and the prophets. Who did he make himself out to be? (verse 53). Christ again refers them, away from himself, to God in him, who glorifies him. He will not deny his relation to God, if he did he would be a liar (verse 55). Then he answers their gibes about Abraham, his supposed superior, with the mysterious words "Abraham rejoiced that he might see my day, and he saw it and was glad" (verse 56). This sentence is capable of different interpretations. But to a believer in re-incarnations it seems simple to think that Abraham was one of those who prayed for, and foresaw the coming of Christ, and that, re-incarnated in another form, he was one of those who waited for the hope of Israel. Perhaps one of those strange old people who recognised the infant Christ in the Temple, or Zacharias, or a disciple.

The literal denseness of the Jews answer, 'Thou art not yet fifty years old, and hast thou seen Abraham?' drew from Christ the wonderful sentence in which Eternal life seems contrasted with the flying, changing unrealities of Time. "Before Abraham was, I am" (verse 58). The psychic storm roused by this was so great that the Jews took up stones to throw at him, perhaps the very stones with which they had meant to stone the woman whom he had saved. He, however, hid himself and went out of the Temple.

CHAPTER IX

Psychic and Physical Blindness The Pharisees and the man born blind

THE Jews asked Christ, of the man born blind, whether he was suffering for his own sin or his parents' sin. They were sure the blindness showed some special wickedness, either in the man or his parents. If the sin was the man's, he must have committed it in a past incarnation. He had been especially wicked, and now he was being specially punished. Or else his parents had been especially wicked (verse 2).

Christ first refuted the idea that this blindness was a sign of any special evil, on the contrary it was the work of God being made manifest in the man (verse 3). He then speaks strangely about day and night, the law of the Kosmos. Those who are under the law must rest as well as labour. For them there is always a night, a time of sleep in which they cannot be helped. And there are blind periods when they are spiritually insensitive (verse 4).

But he contrasts this law of opposites with the law of his own nature. He is the light of the Kosmos, where he is, it is always light (verse 5). It may be that the night cometh when no man can work, refers to the kind of death which is a sleep between two incarnations, which we must have all experienced many times. Thus he may have compared to this "death," Life, which is his Light in the Kosmos.

He then heals the blind man, whose faith seems to need a psychic stimulus to make him able to respond (verses 6 and 7).

For Christ's explanation of the man's blindness and its cause, one must turn to the end of the story.

The Pharisees had turned the man out of the synagogue for witnessing to Christ (verse 34). They had said Christ was a sinner, because he healed on the Sabbath day. They did not know whence he was, but God spoke to Moses, and they were disciples of Moses.

After the man was cast out, Christ came and talked with him (verse 35). He asked him first if he believed in the Son of God, and explained to him that he himself is the Son of God (verses 35 to 38).

When Christ calls himself the Son of God, it would seem he must mean that in him is the full response to the Divine vibrations.

Christ's next recorded saying seems to hold deep meanings "For judgment came I into the Kosmos, that they which see not may see, and that they which see may become blind." The Pharisees who were listening said, "Are we also blind?" Jesus said unto them "If ye were blind, ye would have had no sin, but now ye say 'we see,' your sin abideth" (verses 39 to 47).

The contradictions in these sayings are reconciled, and the meaning made plain if we realise that everyone in the Kosmos is, to a certain varying extent, psychically blind. If we were not, we should know truth absolutely. But when a person has a sudden vision of the Truth in Christ, the psyche at once tends to throw off some of the blinding vibration on to the physical body through the insensitive psyche. Thus the first effect of Paul's vision was a temporary physical blindness, caused by the transference of the psychic vibration of blindness to his body. Thus in him, too, was the work of God made manifest. And thus Christ by healing his psychic blindness, caused him to be for the moment physically blind.

Ideas like this seemed to reverse the ideas of blindness, making it seem that the physically seeing were often more psychically blind, than the physically blind.

The Pharisees seem to have taken it like this, and as a personal criticism, when they said, "Are we also blind?"

Christ's explanation implied that their blindness was still psychic. If it had become physical it would have ceased to exist, but now, although they could see physically, their sin against truth (or blindness) remained or "abideth," they were psychically blind, unable to see Truth.

This is not to say that blind people are less sinful than people with good sight, any more than it is to say that blind people are more sinful than those who see.

It is really to say that you cannot tell at all what stage people are at by their blindness, or sickness, or sight, or health.

Because, as all evil and blindness has to be worked out on the physical body, and there is nobody perfect, everyone is subject to physical imperfections, which are the sign, not of evil, but of some evil or stupidity which we have cast off. For as we get to respond more to the Divine vibrations, past evils and follies become psychically intolerable, and are cast off on to the physical body. This process does not happen once, but often. So that good health is a sign that one's last externalised evil is worn out and dead, and the next one is not yet thrown off psychically. But it always comes in the end, because one always dies in the end. Illness, on the other hand, is merely a sign that one is in the last stage of one of these throwing off processes.

In the case of the blind man Christ cured, not the sensitive psychic evil because that no longer existed, but the disordered psycho-physical vibration that caused blindness. But the blindness of the Pharisees was still at the psychic stage.

"Christ came into the Kosmos for judgment," because the Truth that is God in him brings such light into the human psyche, that when a man is sensitive to it he cannot help separating (judging), condemning and casting out vibrations of darkness. These must wreak themselves on the physical body, it is their only way out of existence.

Thus psychic blindness is potentially physical blindness, while physical blindness may be only, as it were, the last kick

236 STUDY OF CHRIST IN THE FOURTH GOSPEL

of some dying out vibration, which has lost its power to limit or enslave the psyche and self. The bitter anger of the Jews against Christ is very dramatically shown in the vivid conversations in this chapter, between the man who has been healed, his father, and his mother, and the Jews.

This miracle is also done on the Sabbath.

CHAPTER X

Truth in Christ leads to Eternal Life through Love in Christ	The Shepherd, the Beautiful One
" Equality " with God	Christ and the Jews

THIS chapter begins with the statement, " He that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the Door is a Shepherd of the sheep (verse 2)." Afterwards Christ explains that he is the Door (verses 7 and 9), and then he shifts the imagery and says he is the Shepherd, the good or beautiful one. The story is full of wonderful hints and suggestions. " The Door " seems to mean the Love of God in Christ, it is in fact the same as the " Way " in " the Way, the Truth, and the Life." Because Love is the way by which we enter into the Life of God in Christ, or the " Door into the Sheepfold." And it is also the only way by which anyone should enter into another person's house of Life. For it is the only door through which you can go to help another (be a Shepherd finding pasture for them). Any other way is the way of a thief and a robber.

To seek to enter into other people's lives without love, is the fundamental mistake of all governing and judicial systems. And because of this, public life works out in wars, prisons, penal institutions, education based on force. In private life, all forms of personal domination and psychic influence are methods of forcing one's way into the house of Life of another. Some of the more subtle means by which people " climb up some other way," such as hypnotism and suggestion are justified and approved by science as methods of healing, and they are often even confused with the life-renewal and restoration caused by a touch of the flame of

Truth and Love, that is Life in Christ. Hypnotism is always of the nature of force, however subtle and unknown. It has nothing to do with the healings caused by faith in life, or God, who is our life. It is the attempt to force an attitude of mind on another, through purely psycho-physical force, acting on the psychic nature and form, however subtle that force may be, and mysterious in its vibrations. Such a method, even when it is well intended, is always destructive. Psychologically the instinct to use it is probably the expression of a repressed desire for violence, and love of power. All violence is the thief that cometh but to kill and destroy. It is only love that brings life, as it is only love that brings truth. The real helper, the Truth and the Life, must be let in by the porter, the conscious self, through the Door, Love, or the Love of God in Christ (verse 3). This Love is active intellectual sympathy, not passive emotion. It is the strongest exercise of the imagination, by which one knows another person by identifying one's self with them, and living, as it were, from the centre of lives outside one's own. As self-love is the first response to the Love of God that makes animal life, so imaginative love makes Eternal life, the full response to God. To live like this from Christ's centre, (the love of Christ) is to have in one the life of God, and to live from the centre of every other life in the world. This is real knowledge and Eternal life. For to know Christ is Eternal life. The Love of God is the door to all Love, the Love that is God. The simple test that shows the difference between the shepherds of falsehood and truth can be applied to all life, "external" as well as "internal." The thieves and robbers who control peoples minds, through a wrong approach to them, lead always to death and destruction. "The thief cometh not, but to kill and destroy," applies to many a great leader of men, from the days of the Pharoahs to the present time.

Truth and Love are the life-givers. They do not only preserve life, but they give new life, Eternal or real life. "I am come that ye may have life, and have it more abundantly."

There seems to be two leading ideas, two great images in the Good Shepherd story. The first is Christ as the Door (or Love) through which men must approach all life, and work and other people's minds. The second is Christ as the Good Shepherd, the Truth, whose voice is known by the sheep, who goes before them, and they follow him, and he defends them from wolves, and brings them into the fold. These two ideas seem to be expressed in a very fragmentary way. And at first sight one suspects some confusion in putting together some very fragmentary record of Christ's words. In analysing the imagery, one imagines that verses 3 and 4 and 8 must refer to the Good Shepherd image, and not the Door. And yet these verses are connected in the sequence of the narrative with the "Door" image.

The solution of this difficulty may be that Christ uses images, in their spiritual symbolic sense, without any regard to physical associations. That is, that having stated that he is the Door in one element of his personality, and the "Shepherd" in another element, he goes on using these images without any further regard to their physical properties and relations, but to express the inter-relations of the divine elements in human life. Thus the Truth that is Christ would enter into people's minds, through the Door of Love that is Christ. From the way in which the images are repeated and interwoven, it seems as if Christ must have been expressing something like this. If one takes it that his saying that he is the "Door" and the "Shepherd" is to be understood in the same way as his other saying, that he is the Way, the Truth and the Life, the whole story seems simple. For the Good Shepherd is the bringer of life, as well as the voice of truth. The story could then be read thus :

"He that entereth not by the Door" (of Love that is Christ) "into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the Door" (Love that is Christ), "is the shepherd of the sheep" (Truth that is Christ, the Life-bringer). "To him the porter" (the conscious mind) "openeth. The sheep

hear his voice " (the voice of truth) " he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice " (are actively sensitive to Truth). . . . " I am the Door of the sheep " (Love as well as Truth). This is the Love element in Truth. It is contrasted with the unkind element of falsehood " All that ever came before me are thieves and robbers, but the sheep did not hear them." . . . (The Love element in truth unites the two ideas, and leads on to the idea of truth and love in the Good Shepherd, the Bringer of Life.) " I am the Door, (love) by me if any man enter in he shall be saved, and go in and out and find pasture. The thief cometh not but to steal and to kill and to destroy. But I am come that they might have Life, and that they might have it more abundantly. I am the good Shepherd " (verses 7 to 11).

The Good Shepherd is perhaps more literally the Shepherd the Beautiful One. For " Good " here, as often in this Gospel, is not ἀγαθός (agathos), but καλός (Kalos), which conveys an idea of " beautiful " more than moral. Perhaps this is because truth is always beautiful, and the response to it leads to all the beauty of our limited life. This is the truth that is God ; our response to it is so imperfect that it often fails in beauty. The weakness of our response to life is manifested in the ugliness of disease and death. The limitation in our response to truth is manifested in the ugliness of falsehood and ignorance. Our failure in responding to love shows itself in the hideousness of hate. But the perfect response to all these vibrations makes, not goodness, but the strange rhythms of Divine Spiritual Beauty. The Shepherd comes to give life to the sheep, and he lays down his psyche for the sheep. There are two possible meanings to this latter difficult phrase. Laying down your psyche might be an idiomatic phrase meaning physical death, as physical death always involves a separation between physical body and psyche. This would be in accordance with the meaning attributed to John xiii. 38. But this phrase might

also have the wider meaning of giving up or laying down the desire nature of mortal life, as in John xii. 25. Here "losing" your psyche cannot mean simply dying physically, because everybody dies physically, yet according to this passage some people lose their psyches, others do not. Even if one takes the physical death meaning, on the assumption that to put off your psyche (literally) must mean physical death, it is clear that what Christ puts off and takes again is not Life, (the Life that he comes to bring) but a definite part of his personality, his psyche. It is very hard to know which of these explanations is the right one in this connection, as they are both founded on different uses of the same words in different parts of the Gospel. There are one or two considerations that seem to give support to the desire nature theory. To say that Christ laid down his psyche in his death seems to identify him with his physical body. It seems more credible that he only laid down his physical body and kept his psyche to Eternal life, because he had hated it in the Kosmos. This would mean that he had given up his own desire nature and will in life, and lived according to the will of God. Taking it again would, understood thus, imply keeping it to Eternal life. In fact, this would mean that he gave up his psyche in life, that he might take it again in death. The Shepherd's laying down his psyche for his sheep is perhaps another version of the Lamb of God, the absolute psychic sacrifice for the sins of the world. Of course, in any case, the agony and death of Christ would be part of this psychic sacrifice, and thus perhaps, the two ideas can be reconciled. His physical death is not an isolated sacrifice, but the last act of a long-life sacrifice. Christ lays great stress on the voluntariness of his sacrifice. He has the inner right to lay down his psyche, and the right to take it again. No man takes it from him, he lays it down of himself. This might apply to either sacrifice, the sacrifice of life or the sacrifice of death, or indeed to both. Because, after all, the sacrifice of his death was the consummation of the sacrifice of his earthly desire nature, his psyche. Applied to the idea

of his death, this strange claim is very interesting. Because one often wonders how, according to the Divine human law, Christ could die at all, even physically. For the Shepherd the Beautiful One, is Life, Truth and Love. Perhaps this very truth of active creative Love causes him who can have no past sins to work out, to take upon himself the consequences of working out the past sin of another, to whom he may have owed some debt. In this case his death would be no violation of an inner law, it would be the result of an interaction or reaction of the law of love and mercy on the Kosmic law of exact justice. Thus he had the inner legal right to suffer agony and die innocently. His death was for the whole world, as it was the extreme and perfect manifestation of the love of God.

He contrasts the Shepherd, the Beautiful One, with the "hireling." The hireling has no real relation with Love either for God or men. Nothing but Love is worth giving up one's psyche for, because one's psyche is one's partial response to the Divine Life. But Love is Eternal Life. It is natural that the hireling who cares nothing for love will not give up his psyche and that psychic satisfaction that is his wages.

It is only Love that is Eternal Life that is greater than our present life, that is but a partial response to a Divine unlimited vibration.

Love then is the Door—Truth is the Shepherd, the Beautiful One, who brings life to the sheep.

In physical life the shepherd and the door are external isolated facts, one conveys the idea of life and the other the idea of insensitiveness. In spiritual life the Shepherd and the Door are one. Here there is no insensitiveness. This is a queer comment on the difference between realities of Spirit and Truth and their shadows on this life of sense.

When the Jews dispute among themselves and question him about his own nature, Christ quotes his works, the beautiful or perfect works that he does in the Father's "Name" (or Nature) and the works are these.

"My sheep hear my voice, and I know them and they follow me, and I give unto them Eternal life, and they shall never perish, and none shall pluck them out of my hand. My Father that hath given unto me is greater than all and no one is able to snatch out of my Father's hand. I and my Father are one." (verses 27 to 30).

Westcott translates the phrase "my Father which hath given me," as "that which my Father hath given me." But the meaning in these two versions seems identical. Because that which God gives is His Spirit, and the Spirit of God is God, so that God everlastingly gives Himself. This is the Eternal life that it is Christ's "beautiful" work to give to the sheep, the Eternal life that is the Divine life in human beings, and for this they must follow him, and they will never perish. No one can take them from Christ's protection, because it is God in Christ that holds them and protects them. The culmination of Christ's argument, in the simple but startling statement, "I and my Father are one," angers the Jews so much, that they once again take up stones to stone him for the blasphemy. It seems as if they had lost altogether the idea of any Divine capacity, or potentiality, of life in God for human beings, and Christ again appeals to the witness of his deeds. But they only repeat their accusations of blasphemy. He then reminds them how their Law itself witnesses to the Divine element in human life. "I said ye are God's, and ye are all the children of the most Highest, but ye shall die like men" (Psalm lxxxii. 6). If these people were divine because the word of God came to them, (although they were mortal, imperfect men) surely he who was made holy by God in him, and sent unto the Kosmos, could be called the Son of God? (verse 36).

It seems as if Christ was explaining to them through their own law, the close connection between the spiritual and the psychic, the divine and the animal in man.

In Ezekiel, the imagery of the Good Shepherd is applied to God, and Christ has been applying it to God in him. Because he works the works of God, they should know that he

has fulfilled wholly the Divine potentiality of all human life. That the Father is in him, and he in the Father (verse 39). His works proved that, what for the rest of mankind is at best a difficult struggle and a far-off hope, was for him a calm and radiant certainty of every-day living. He indeed is himself Truth, Love and Life, the Logos of God in him. At this the Jews again try to "take" him. It seems obvious that they are not only angry at the personal claim of Christ, but at his claim of Divine potentiality for all humanity. The implied possibility of direct approach to God for all men through their inner nature, the nearness of the Divine Spirit to the struggling psyche, was hateful to those who were trying to show a different way to the people, the way of external approach to an external God, through sacrifices, ceremonies and the ministry of priests.

Once more Christ escapes out of their hands. He goes away from the Temple, leaves Jerusalem, and goes to the region beyond Jordan where John used to baptise.

Here he has work to do before the end, and many of those baptised by John come to him, finding that John's witness to him is true (verses 41 and 42).

CHAPTER XI

Sleep and Resurrection
The Real Life

The "Waking" of Lazarus
Conversation with Martha

THE story of Lazarus begins by Christ receiving a message from his friends Mary and Martha, to say that their brother, "he whom thou lovest," is sick (verse 3).

He says at once that this does not mean that it was really Lazarus' time to die, but that it was "for the glory of God, that the Son of God may be glorified thereby" (verse 4). The glory of God must surely mean the manifestation of the Life of God, so that it is understood, for nobody could perceive and understand the beautiful and marvellous Eternal life that is God, without a rapture of praise and adoration and thankfulness, that this is the real fundamental meaning of everything. To understand God is to "glorify" God. And to understand the "Son of God" is to glorify the "Son of God," for it is to understand that in Christ there is that Eternal life, that will be eternal life in every human being.

For this Eternal or real life is the Son of God. This is that life in himself that Christ manifests in the raising of Lazarus, or under the symbol of Lazarus' resurrection.

After hearing of Lazarus' sickness, John says that Christ remained for two days in the place where he was. It seems likely that this detail is significant of an insistence on the necessity of a time interval, symbolizing that it is "on the third day" that all men rise to Eternal life. Also that we cannot do so without responding here to the three vibrations of God with :

- (1) Animal life and Hope responding to Life.
- (2) Human Mind and Faith responding to Truth.
- (3) Love responding to Love.

Therefore we must wait a time interval till our response to Love has begun. This is the necessity for re-incarnation. For it is our response that requires time. The vibrations of God cannot be divided into days or time divisions, but these time divisions are the only means by which we can yet respond to the timeless.

Christ makes a strange answer to his disciples, who remonstrate with him for going back to Judæa, where the Jews have just been trying to stone him. "Are there not twelve hours in the day? If a man walk in the day he stumbleth not, because he seeth the light of the Kosmos. But if a man walketh in the night he stumbleth because the light is not in him" (verse 10).

Perhaps this is a fragment of a conversation in which Christ told them that they must not fear for him, because his physical life (and perhaps everyone's), was as definitely of a certain length, and as exactly limited, as a day of twelve hours. When one has fulfilled the law of physical life, one dies. Lazarus' hour had not really come. But Christ's own hour was very near. No going into danger, no keeping in safety, made any difference to the fact that when the hour came that his "day" was done, he would die. He would be able to say "It is finished," or completed, of his living relation to the Kosmos. Perhaps he may have said that everyone has the possibility of fulfilling, and finishing, this relation in the course of one life or day, and if one follows the will of God (Love), one's psyche will die to the Kosmos and rise to Eternal life. Whereas if one follows one's own psychic inclination, and allows one's actions to be guided by fear and desire, one's physical death cannot be a triumph of psychic life. This would not mean that one should seek danger, but that one should not allow one's fear to make one refuse the will of God (the call of Love).

For Christ was going into Judæa, to brave almost certain death, in answer to the call of Love, in spite of the remonstrances of his disciples. He speaks of these remonstrances as stumbling, changing the imagery (as he

does in the story of the Shepherd) and talks of Night and Day as symbols of Truth and Falsehood, Light and Darkness, Thought and Sensation.

He tells them that through walking in darkness, the ignorance of blind sensation, the wild personal adoration that only wanted to preserve his physical life at all costs, they were "stumbling"—they could understand nothing because the Light was not in them. They were not responding in themselves to the Divine vibration of Truth.

He alone does not stumble who walks in this Day. He sees the light of the Kosmos (verse 9). Christ himself is the Light of the Kosmos, because the ultimate Divine Light or Truth is in him, in fact it is him. And to "see" Christ in the spiritual sense is to know or understand or love Christ. This is to have light in oneself. When you once see in this light, all outlines and proportions become clear, and you understand that physical death is not real death. In the light of Christ it becomes merely the passive side of a new manifestation of psychic life, which is the will of God or Love, the vibrations of real life.

The only kind of death that really exists is the loss of one's psyche, or temporary loss, involved in the process of re-incarnation.

For Christ's next recorded saying is, "Our friend Lazarus sleeps, but I go that I may wake him out of sleep" (verse 11). Thus death that is not Eternal life, is to Christ a sleep. For his disciple's do not understand his imagery, and he has to tell them "plainly" "Lazarus died." It is not conceivable that Lazarus has been raised to Eternal life, and that then Christ called this reaching of the goal of human life a "sleep," and went to wake Lazarus from it, destroying in one man that Eternal life that he had come to give to every man.

Perhaps here we may catch a glimpse of the alternative to Eternal life, that losing of the psyche that has in later times been interpreted as some dreadful nightmare of Eternal torment. It may be true that re-incarnation too has its torment, but it is a torment that we are all familiar with,

and which no one can deny, the ordinary suffering of human life, a torment which is really hell, as it is the result of causes in past lives. Many people do not seek a truer, more living life, than the shadowy one of the Kosmos. But to those who do and who "come to him" and "know" him, and thus "know" the Father, Christ promises real Eternal life. "If thou hadst asked I would have given thee the Living Water."

Thus one may read a deep meaning in the words, "Lazarus is asleep. I go that I may wake him out of sleep" (verse 11), words used when the speaker knew Lazarus was dead. This act of Love which led directly to Christ's physical death, would doubtless bear fruit to Eternal life eventually in the inner self and psyche of Lazarus. Because it would be the stimulus that would rouse Lazarus from the spiritual sleep of contented correspondence and drowsy responses to the stimuli of that mortal life, that is "such stuff as dreams are made of, and is rounded by a sleep."

If these interpretations seem fanciful, it might be well to consider that Christ never took sleep as a symbol of his own death, nor is there any Christian of any sect who would not think such a symbol, applied to him, unfitting and even preposterous. Christ then told his disciples that he was "Glad for their sakes that he was not there, that they might believe" (verse 15). This seems to bear out the truth of what both Martha and Mary said to Christ, "If thou hadst been here, my brother had not died" (verse 21), and it seems as if he knew that, if he had been there, Mary and Martha would have asked him to save Lazarus, and he could not refuse, because Love always answers real prayer.

But as it was, the waking of dead Lazarus would make them see the "glory" or Life of God in him (verse 4), and make them able to understand his great claim of raising the psyche and self of man to Eternal life. In face of this astounding claim it seems irrelevant to argue whether Christ really raised an absolutely dead man, or whether he knew by some extraordinary intuition that life was still in the buried

man. To anyone who could consider the other far more stupendous claim, it seems natural enough that the Divine vibrations in Christ could renew the physical response to life in a man who was dead, if this action was necessary to his purpose. The physical resurrection may have been the "sign" of real resurrection. But it was only a sign or symbol. It was nothing in itself but a putting off of physical death, for there is no reason to believe that Lazarus did not die in the end like everybody else.

That the inner meaning of the sign was something far different from this temporary physical resurrection of Lazarus, is obvious from Christ's words to Martha, "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die" (verse 25). Here it seems far more reasonable to think that Christ is talking of the eternal raising up from this life of death, than of the rising again of Lazarus to ordinary physical life.

The Greek word *ἀνάστασις* (anastasis) is here translated Resurrection, as in verses 23, 24, 25. *Ἀναστήσεται* (Anastesetai) is translated "shall rise again." But the coming back to what has been before that seems implied in the translation, does not seem to be implied in the Greek.

The noun *ἀνάστασις* and the verb *ἀνίστημι* seem to have no necessary meaning of "again." To leave out "again" and the idea of repetition in the word Resurrection, makes the whole idea more intelligible, as it at once changes the meaning from being restored to physical life, to being raised up to Eternal life. Christ leaves the idea of Lazarus's temporary resurrection, and speaks as always of Eternal things. These passages might, then, be translated thus: Jesus said to her (Martha) "thy brother shall be raised up." Martha said to him: I know that he shall be raised up in the raising up at the last day. Jesus said to her, I am the Resurrection (or raising-up) and the Life. (The life to which human life is raised.) To be raised up would mean to be raised from this life (which contains death or sleep) to Eternal

true life. It is only through this Resurrection, or raising up, that we escape death, because, to escape from animal death, we must escape from animal life. And Christ is this escape, this Resurrection or rising up from animal life to real or Eternal life. This is far more wonderful than any mere temporary deliverance from physical death alone. This idea is borne out by the end of the sentence : " He that believeth on me, though he were dead, or though he were to die, yet shall he live," might be applied to physical death, " but he that liveth and believeth on me shall never die," becomes sheer nonsense, taken thus literally, as everyone who lives physically, dies physically.

If, on the other hand, you say that physical death is no real death at all to those who rise to Eternal life, but simply a change, the cessation of response to one set of stimuli, and the full, perfect response to another set of stimuli, then " he that lives and believes on me shall never die " has a meaning that is the hope of the world.

To " live and believe " in Christ are the conditions of Eternal life. This is, of course, to live and believe in the Love, Truth and Life of God that are the being of Christ, for these are Life, Immortality and Resurrection, the raising up of the psychic life into union with Eternal Spirit. But even for those who believe in Christ, and yet do not live in him, those who believe in Love, Truth and Life, and yet are still shut away from real life in the vibrations of death (hatred and falsehood), even for them there is the same promise of life, only it is in the future. Though they die now, they shall live, " Even if he were to die, he shall live " (verse 25).

Nobody need stay in the mortal life of dying vibrations ; directly they begin to respond to the Eternal vibrations of God, they begin to live in Christ, and then the second promise is applied to them, he that " liveth and believeth " in me shall never die (verse 26).

Death, or losing one's psyche, is not a punishment, it is merely the natural result of building up one's " life " out of

dying vibrations. If one identifies oneself and one's desires with these vibrations, one follows the law of their being which contains death. If one identifies oneself, through the Divine vibration of Love, with the Eternal Life of God in Christ, one follows the law of Divine Life, which does not contain death.

This is quite as true and natural a fact, as it is a true and natural fact that if you boil water and turn it into steam, it follows the laws that govern the conduct of vapour, that is the inner nature of vapour, and its relation to air, while, if instead of pouring it into the air as steam, you pour it out on the earth as water, it follows the laws that govern the conduct of water, that is the inner nature of water and its relations to other elements. Love is the transmuting power, the fire of spiritual life, the touch of which transmutes the water of psychic life and changes the vibration of its nature.

Christ's whole idea of Eternal life, and the love that leads to it, seems founded on the truth that there is only one real way of knowing a thing, outside yourself, and that is through the process we call imagination, intuition, intellectual sympathy or self-identification. You cannot really know another person by reason and analysis. These methods take you a certain distance. But you can only know another through being able to live from their centre through imagination, intellectual sympathy and self-identification, all of which are part of real love.

Thus you cannot know God without identifying yourself with, or loving God, and living in God.

The way to do this is by responding to the Divine vibrations, till you are absolute Love, absolute Truth, absolute Life. But nobody can do this. People often respond with partial love, partial truth, partial life to the Absolute vibrations, because in everyone is the seed of Divine Life, the *ἐκκλησία* (ekklesia).

But Christ had this in him, different from everyone else. He responded absolutely to the Absolute. Therefore in him

is the Absolute. He said he came from God, that his Father sent him, that he was the Son of God. Such was his explanation of the obvious difference in his being to the beings of others.

His gift to the world was this. That in him anyone could perceive and know and in the end love and identify themselves with these absolute, Divine vibrations. Through this love they would "know" the love of God in Christ and the truth of God in Christ and the Life of God in Christ. And thus they would begin to live in Christ, and to live in Christ is to live in God, so those who live and believe in Christ shall never die. For to live in Christ is to love one's neighbour as oneself. The love of Christ thus raises men up to Eternal life.

This idea of Eternal life in Christ seems to be the heart of what is called Christianity, and it is the one idea that is entirely characteristic of Christ, and has no place in any other philosophy of life.

It has often been misunderstood and misrepresented, as it is very subtle in the region of thought, though, in the region of life and action, it is the simplest and the most difficult thing in the world, for it involves loving one's neighbour as Christ did. Christ's interview with Mary is not so fully recorded as his interview with Martha, in which are the sayings about death and resurrection. But it is very remarkable that at the sight of Mary's sorrow and the sorrow of her friends, he becomes troubled "in spirit" and weeps (verse 35). This is real love, self-identification with others, so that their sorrow becomes your sorrow. Real Christian love is the result of imagination and intellectual sympathy. It is knowledge, it is spiritual, not psychic. When his disciple was brought in contact with the death of someone she loved, Christ felt her suffering in spirit as his own. This is quite different from being sorry for another person. It is living from their centre and knowing (really feeling) their griefs. It is loving them as yourself. The death that is sleep is the greatest evil to which human life is

exposed. And it was over this that Christ wept, with the sorrow of his mourning friend, Mary.

When Martha remonstrated with Christ about opening the grave, on the ground of the revoltingness of physical death, he quotes in answer an (unrecorded) saying of his own to her, "Said I not to thee that if thou believest thou should'st see the 'glory' of God?" (verse 40). Thus, as he says at the beginning of the chapter, the object of this sign, is to manifest the glory of God, that is the glory of life, absolute, eternal and infinite. She will not see the ugliness of death, but the beauty and glory of life. Glory from men is always the reward of some special manifestation, not of truth or love, but of vitality, the urge that results in push and success. These things seem to most people glorious, and to be real, beautiful life. But the real glorious and radiant force is not some little thwarted, dying human energy, but the eternal, irresistible, universal, Divine life, to which all human vitality and energy is a feeble and limited response. This life of God is the glory of God, and in raising Lazarus, Christ manifested its vibrations in his being, vibrations to which his self is an everlasting response. "I am the Resurrection and the Life," he said, and it seems as if the Life of God in him was like a fire, the contact with which would light again the spent flame of Lazarus' vitality. This flame of life was the glory of God in him.

Christ must have known it surging tremendously in him. It was, perhaps, the crown of his absolute response to Love and Truth. He must have been very sure of it, because when he thanks God for hearing him, he says that he knows God always hears him, and that he only says this that the people may know that he does come from God. (Perhaps they might think that he claimed to raise the dead, by virtue of some special power in himself, other than the "Glory" of God in him (verses 41 and 42).

The effect of this sign is to make the Jewish authorities absolutely determined to get rid of Christ. They seem to fear a popular rising in his favour, which will bring them

into collision with the Romans, and the destruction of their place and nation. They do not seem interested in the teaching of Christ, only in its political results.

Kaiaphas tells them that it is right for one man to die for the nation.

This is the usual political argument of the greatest good of the greatest number, the subordination of the interests of the individual to the interests of the community, which has, through the ages, been responsible for so much cruelty.

In this case it is quite futile, as it does not prevent the Romans shortly afterwards destroying Jerusalem.

It is a curious comment on accepted values and proportions in human history, that the Crucifixion of Christ was, from one point of view, the result of an honest desire to support a righteous cause with force. To a politician with a sincere love of his country and nationalist ideals, it might, indeed, seem an entirely insignificant necessity that one man should be put to death for the sake of national security and peace. For are not, every day, thousands sacrificed cheerfully by every nation in the same cause?

But in Christ, one life, with all its Divine latencies and possibilities, is a greater thing than the prosperity of an Empire, or an oppressed nationality. "In so much as ye have done it unto the least of these, my brethren, ye have done it unto me."

CHAPTER XII

The Raising of the Psyche to
Eternal Life

The last few Days

THE Raising of Lazarus is the last of three signs recorded by John as having been done in Judæa. These are, the Healing of the Blind Man, the Paralytic, and the Raising of the Dead. It is a curious fact that in each of these cases Christ healed a man who had failed in his response to one of the three Divine vibrations. (The physical failure is, of course, a symbol.) The blind man has failed in his response to the vibration of Light (or Truth).

The Paralytic in his response to Love. This is not so obvious till we remember Christ's words to him. He told him to "sin" no more, lest a worse thing come upon him. All sin is the absence of love, the failure to respond to Love.

And Lazarus failed in his response to Eternal Life. As happens to everyone in time, the wine of his life ran out.

Every human being has failed in a full response to Love, Truth, and Eternal Life. And the idea behind the signs seems to be, that it is only in Christ that we can be made whole, in our response to all the Divine vibrations.

The four recorded Galilean miracles seem to lead up to these three signs by explaining the results and conditions of this full response, which is the destiny of all men. They might be analysed thus :

(1) The transmutation of the psyche. (Water turned into wine.)

(2) The Life of Divine Love that is receiving and giving to others the Infinite Vibrations of Truth. (The miracle of the Loaves.)

(3) The necessity of faith beyond space and time. (The healing of the ruler's son.)

(4) Rising above, and being independent of, all psychic storms. (Walking on the water.)

The ideas that culminate in the raising of Lazarus, on the mystery of physical death and the hope of Eternal life, seem to be grouped always round Christ's repeated warnings of his own approaching death. Christ's disciples cannot believe, understand, or accept this idea. And in the midst of the rejoicings over Lazarus' return to life, it must have been hard to believe in the physical death of him who seemed indeed to be the Resurrection and the Life. But Mary of Bethany's symbolic actions seemed to show that she, at all events, and perhaps only she, understood what was going to happen (verse 3). It is curious that the two characteristic incidents told of Mary of Bethany have such a striking likeness to one another. In the first she listens to Christ and is blamed for neglecting the dinner, and is defended by Christ. In the second, she pours the precious ointment over Christ's feet, and is blamed for waste, and is again defended by Christ. In the first she listens to Christ's talk, instead of working, in the second she understands what he means when no one else does. A week before his death (six days before the Passover), her symbolic action speaks of his burial. And one imagines the scene that passes between them, as one of realisation, sorrow, and acceptance, on her part, of the inevitable tragic necessity that is the will of God or Love, in the immediate future.

The doubtful sentence (verse 7) "Ἀφες αὐτήν (ἵνα) εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τετήρηκεν αὐτό (Aphes auten (hina) eis ten hemeran tou entaphiàsmou tetereken auto), is corrected in the Revised Version and translated "Suffer her to keep it against the day of my burying." But in the Authorised Version the reading is, "Let her alone, against the day of my burying she kept this." And this might easily mean, "Let her alone, because she has kept it for the day of my preparation for burial" (the fast approaching nearness of which the others do not realise). The future sense is arrived at in the Revised Version by adopting a reading of the verb

from a different MS. (τερήση) (terese). But this does not seem quite sense, because if Mary is left alone she will not keep it for a future date, but pour it out now ; and already now she is thinking of, and preparing for, the death and burial of Christ.

The day after this Christ enters Jerusalem for the last time. He has a great welcome from the people, but the Chief Priests are more bitter against him than ever, and want to put Lazarus also to death.

After his entry into Jerusalem, some Greeks are brought to him and he gives them teaching about the human psyche, in connection with his approaching death (verses 24, 25). This teaching in the other Gospels is suggested in connection with the Transfiguration, an account of which is not in the fourth Gospel.

Thus, Matthew xvi. 25 : " For whosoever would save his psyche shall lose it, and whosoever shall lose his psyche for my sake shall find it. For what shall a man be profited if he gain the whole world and forfeit his psyche, or what shall a man give as a ransom for his psyche ? " Mark's version is practically the same (Mark viii. 35) ; as is that of Luke, except for the last words, which are : " for what is a man profited if he gain the whole world and lose his own self ? " In the other Gospels, when Christ begins to tell of his approaching death, he talks to them about the psyche and the teaching leads up to, and is illustrated by, the story of the Transfiguration. This story is not in John's Gospel, presumably because he does not always repeat what is in the other accounts, but perhaps adds to what is already common property among Christians. Also, when he quotes the teaching about death and the psyche, he quotes, not what Christ says to his disciples when he is away with them in the country, but some of his last words, teaching in Jerusalem, a few days before his death. To get a real understanding of this teaching, it is necessary to compare it with the teaching illustrated by the Transfiguration.

The psyche in man that is " raised up " on the third day

and becomes united to spirit in a new harmony of life, is not only his passionate desire nature, the ultimate animal life in him. It is a real perceivable form, only made of such subtle physical vibrations as to be usually invisible. The imagination of mankind has always been haunted by the idea of an intangible shadowy form of this kind, and its existence is suggested in many ancient religions and occultisms. Its vibrations have been guessed at, more or less understood and used in Egypt, India and Greece. All through the ages its vibratory force has been responsible for many so-called miracles and telepathy and hypnotism, spiritualism, the work of sorcerers, necromancers, witches. These people have often used their knowledge to gain power over others of an unhealthy and destructive kind. They were hated and feared in the past, as the psychic disharmonies resulting from their mysterious power, were held to be the cause of many illnesses, attacks of madness, and crimes. But this power was founded on knowledge of a hidden element in our nature. Paul, in 1 Corinthians, speaks of this "psychic body," contrasting it with a spiritual body. Its vibrations are not vibrations of thought, but of sensation, desire and repulsion. Our physical bodies always die, but this form in us can be either mortal or immortal. We can "lose" it, or we can keep it to eternal life. If we lose it, it goes back to the universal psychic element of which it is a part; if we keep it, it is united to spirit in Eternal life. This is the real Resurrection of the Body—the raising up of the psyche. For the psyche is made up of real but very subtle physical vibrations. It is far more sensitive as it is far more subtle than the physical body (or flesh), but it is just as material. If your self is born again, of the Divine vibrations, you keep your psyche to Eternal life, or save your psyche. See Essay on Psyche (Part I).

Sudden glimpses of psychic sight are not uncommon phenomena among people of certain "sensitive" temperaments, although the psychic seems to be very often quite hidden from physical perceptions. It is often confused

with the spiritual, because it is only through the psychic one can reach the spiritual. It seems natural, after Christ had been telling his disciples "that he must suffer many things . . . and be killed and raised up the third day," that he should want to make clear to them that there was a part, even of his physical body, over which death had no power, and by which they would know him again.

He had told them so much of the transmutation of the psyche, the water that is turned into wine for the wedding feast, (the union with the spirit) that it does not seem strange that he should, as it were, open their eyes for a moment to see this subtle form, which is the potentially immortal part of the human frame. Thus he gave them a sort of demonstration to show them how he would appear to them after death, not as a "spirit," but with hands and feet, and yet mysteriously beyond the limitations of this material life. He told them not to tell of this experience till after his resurrection, thus again linking together these two mysterious events, characteristic of his personality. In this connection we may find a clue to the meaning of this strange event, for Christ never did anything without a clear reason.

All the accounts agree that when the disciples saw Christ's transfigured form, "there were two others talking to him." These they thought were Moses and Elias, in spite of the fact that Christ contradicted this by telling them again that Elias was John the Baptist. (If Elias was reincarnated in John the Baptist, how could he still be Elias?)

These other two may have seen their own psychic forms, suddenly visible by the power of Christ, though this they did not understand at the time. They were evidently very bewildered and dazed. In fact Luke says at first, "heavy with sleep" (ix. 32).

The cloud and the voice must surely be an attempt to put into words a psychic happening, by which they gained knowledge.

No spiritual knowledge comes directly to the physical

senses, it is first perceived by the psychic sense, and then communicated to the nerves and brain. This is the normal process, for the paradox of the psyche's existence is that while it is the animal life in us and the life of every bodily function, it is yet the region of our nature that stands between us and the spiritual.* The spiritual vibration in the psyche was what seemed to them a voice. And this is always the "Voice of God." Christ in the midst of his prayer had made them suddenly sensitive to this.

It was an experience that illustrated his doctrine of the psyche, and, in considering this doctrine which has only come down to us in fragments, it must never be forgotten or left out.

It is possible that the reason why they got so firmly into their heads the idea that Moses and Elias had appeared with Christ, was that they failed to grasp a deep, spiritual truth. Evidently they were wrong about Elias (as Christ told them). But the confusion may have arisen because Christ was explaining to them the doctrine (that seemed to puzzle everyone), that it takes three days, or the response to three vibrations of God to raise the dead, and lift up the dead Kosmos-bound Psyche to Eternal life.

The first response to God is Life itself, when the Spirit moves on the face of the psychic waters, and Moses, as representing the past (the first creative relation between God and human life), is the witness to it.

The second response is Mind. It responds to the Truth in God, that is now the Light of the Kosmos, and the witness to the Truth is Jesus Christ. The third response will be completed for everyone, in the rising from the dead, the final Eternal union of psyche and spirit, the attainment of true Eternal life. It is Love, and it is symbolised by the legend

* From this it follows that any disturbance in the psychic nature (wrong desires and repulsions such as hate, fear, lust, self-assertion) always must confuse one's psychic sight, and prevent one seeing real Truth. Thus spiritual experiences are sometimes blurred and distorted by faults of character. To purify one's desires by prayer is the essential condition of any real insight into Truth.

of Elijah being caught up to Heaven in a flaming chariot. Fire is the symbol of spiritual Love.

Thus the disciples may have taken in their queer literal way, once again, the always spiritually symbolic language of Christ.

In his description of the events and teaching that immediately preceded Christ's death, John has no mention of this story. But then there is so little repetition in the fourth Gospel, that one imagines that it was written last, to restate and also supplement the others. Sometimes, indeed, when the story has been told in the other Gospels, John restates it, as in the miracle of the Loaves, apparently for the purpose of explaining and laying a new and tremendous stress on the spiritual interpretation of Christ. At other times, he leaves out the story itself, but explains the thoughts that are buried in it.

In this case he amplifies the teaching of psychic death and Eternal life in Matthew xvi. 25, and Mark viii. 35, and Luke ix. 24 (quoted above), by adding to it the simile of the grain of corn. "The hour is come that the Son of Man should be glorified" (verse 23). That is, the hour of his death through which he will rise into Eternal life. Real glory is always life in God, manifestation or life in Spirit.

"I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone. But if it die, it beareth much fruit. He that loveth his psyche, loseth it, and he that hateth his psyche in this Kosmos shall keep it unto Life Eternal" (verses 24 and 25). If the saying about the grain of wheat does not apply to the life or death (the keeping or losing) of the psyche, it becomes unintelligible. Because the seed, that is going to become an ear of corn, does not die physically, in the ordinary sense. If it did, it would disintegrate and not grow. But the psyche, the dim desire nature, that expresses itself in the seed, must die to the seed expression, before it can live and rush upwards towards a new expression in corn.

If the psyche remained expressed and living in the seed, there would be no growth and no corn. But if it dies to the

seed expression, it begins to live and bring forth much fruit, springing upwards into corn.

This is a symbol of the evolution of the human psyche, which must die or become insensitive to the false vibrations of hate and vanity and fear, which have such a strong hold on our psychic desire natures. It can then be raised up into a new expression, in full response to the Divine vibrations of Truth, Love and Life. This is the corn, or the bread or the wine of Eternal life. And thus one must hate one's psyche in the Kosmos, make it die to the hatred and vanity, that are in some way inherent in the hold that the Kosmos has on our psychic life, as a condition of transmuting it and raising it to Eternal life.

This is, of course, the same idea as in "For whosoever would save his psyche shall lose it, and whosoever shall lose his psyche, for my sake, shall find it."

This is what a man has to "give to ransom his psyche."

The death and rising up of the corn psyche is the result of reaction to outside vibration, rain, sun, etc., and their psychic counterparts. Thus the death to the Kosmos vibrations, and the rising up to Eternal life of our psyches result from their reaction to these Divine forces, that vibrate in every man coming into the Kosmos, and that are the inner being of Christ.

Paul uses the same image of the seed (1 Cor. xv. 36). It must be remembered that the seed psyche is a material thing, made of very subtle substance, yet material for all that. But at the same time it is the life, capable of growth, change and transmutation. There seems to be traces of the same idea in the Greek legend that identifies the psyche of man with a butterfly. It seems as if the psyche of the caterpillar must die to all creeping caterpillar vibrations of desire, while its body is in a chrysalis, and the psyche is being transmuted, or born again, and rushing out into wings.

These psychic transformations of the life around us seem natural images and explanations of the psychic transformation that is the great adventure of human nature.

This is the death to death (to psychic life and death) and the new expression of the psyche in union with spirit, instead of matter ; the death and rising up, so often spoken of is in John's Gospel, and also by Paul.

Death and arising from the dead surely often mean, not the death and revivification of the physical body, but the death of the psyche to the Kosmos, with its limits of ignorance hate and death, and its rising up to unlimited Eternal vibrations of Life in Love and Truth.

It is this change together with, and depending on, the " new birth " of the self, which every force of life and every human activity is driving us on towards, often slowly and blindly. And the first step towards it is to learn to " hate one's psyche in the Kosmos." Many people do not understand this, and think life a cruel and horrible thing, because of the way in which we can never rest in anything or possess any lasting happiness. Our circumstances, our homes, our friends fail us, our very bodies break up under us and we are driven ruthlessly and mercilessly on. Our mortal and psychic supports seem even sometimes to go, and everything gives way under us. But all this is really a help to us in dying psychically to the Kosmos.

People who do not understand this cling madly to their seed-psyche. But sometimes it is not until everything is gone and a human being is driven out alone, helpless and hopeless into the whirlpool of raging forces, that the human psyche suddenly rises up and flings itself into the real and the eternal, and feels the support and freedom of that life in which there is no danger, or terror or evil.

Thus the water that is stopped from overflowing and thwarted in its channel as a river, rises up in a fountain to Eternal life.

After " he that hateth his psyche shall keep it to Eternal (Real) life " there comes the words : " If any man serve me, let him follow me, (or he follows me,) and where I am there shall also my servant be ; if any man serve me, him will my Father honour " (verse 26).

The connection seems to be that it is the self in a man that either keeps or loses his psyche. Now the self in us has nothing fixed about it ; it is a strangely variable, changing, growing, sensitive thing, living in its response to some kind of vibration. The self of Christ is an absolutely perfect and full human response to the Divine vibrations or "trinity" in God, thus Christ is Love, Truth, Life, which three are God.

Our own selves on the other hand are a very weak, limited, half-alive sort of response to the Divine. We are made of false vibrations to some extent, and as these vibrations fail and die out, what of them there is in us dies out too. We are the children of this Kosmos, and we change and die and come to life again, in the manner of cosmic things.

But if we can follow Christ, believe, and live in Christ, love Christ with the love that is active self-identification and knowledge, where he is we shall also be, we shall become "children of God," or living products of the Divine Life, and the selves in us will become Love, Life, and Truth, Eternal as Christ is Eternal (where I am, there shall my servant be) (verse 26).

Christ then said that his psyche was "troubled" (verse 27), coming to this hour (the hour of agony and death), but it was this cause (to show people the idea of the evolution of the psyche and self, to Eternal life, that he came to this hour).

It is strange that sorrow is the one psychic emotion that we have a record of Christ expressing. Perhaps the reason of his sensitiveness to sorrow may be found in the saying, "Blessed are they that mourn, for they shall be called to help" (others), comforters, not comforted.*

* παρακληθήσονται (paraklethesontai), the future passive of παρακαλέω (parakaleo), to call to help. The verb παρακαλέω means to call (to stand) beside another (in the sense of help). If one applies the future passive sense to καλέω it becomes κληθήσονται, (they "shall be called," and it is translated thus in Matt. v. 9, in both the Revised and Authorised Versions of the New Testament, "they shall be called." If one follows this idea it seems natural to translate παρά κληθήσονται as "they shall be called to be 'beside' others," or to help others, or to comfort, instead of "others shall be called to stand beside or comfort them." This interpretation of course depends on reducing the word to its elemental parts, instead of taking it as a whole (compound) word. (Of course the word "others" is understood.)

When Christ prayed "Father, glorify thy name," (verse 28), some strange psychic experience impressed on the minds of the standers-by, that the Name of God lives eternally in Christ. The Name of God is Love, Truth and Life. In some MSS. the word here is not τὸ ὄνομα (to honoma) but τὸν υἱόν (ton huion), "thy Son" instead of "thy Name," Might not the right rendering be "thy Name in thy Son"?

Glory and glorify are rather mysterious words that seem always connected with God as Eternal life or manifestation. To express God is to glorify God, because it is to show forth and make clear to others the amazing splendour of Love, Truth and Life.

Christ goes on with his discourse about his coming death and the raising up of his psyche. "Now is the judgment of this Kosmos, now shall the Ruler of this Kosmos (Death) be cast out, and I, if I be lifted up out of the earth, will draw all men unto me" (verse 32). This last phrase has been sometimes taken literally to mean the raising up of the Cross, but it seems more likely to mean the raising of the psyche to Eternal life. The physical position of the Cross could matter only as a symbol. The promise is to draw all men into Eternal life (those who lose their psyches as well as those who save them). This seems clear if one thinks that, through reincarnation, all men gain eternal life in the end.

The "multitude" ask Christ what is the Son of Man, and seem to quote a saying of his "the Son of Man must be lifted up" (verse 34). One imagines the Son of Man in Christ must be the human psyche, to be lifted up by the Divine Self in him.

Christ seems to have ended by repeating that this Divine Self in him is the Light, and saying while the Light is with them they should walk in the Light, that they may become Sons of Light (verse 35). (That their selves may be born from above of the Divine vibration of Truth.) The account of this teaching ends with another reference to glory. People who believed in Christ would not say so, because they feared to be put out of the synagogue, and they preferred the glory

of men to the glory of God (verse 43). That is, they preferred self-assertion and expression in the pride of psychic life, to self-expression in the humility and universality of spiritual life.

The idea of the existence in man of a Divine and Eternal self, and of an animal desire nature with which it is out of harmony, is common to much ancient Indian philosophy.

But these two are always conceived as being absolutely at enmity with one another. And the only solution suggested and hoped for, was the utter destruction and death of the desire nature (or psyche). These amazingly deep and subtle thinkers had arrived at the idea of the immortal and Divine self in Man (as can be seen by reading the Upanishads). But few of them could conceive any way of deliverance from the dominion of death, except by the utter destruction of the desire nature.

There seem gleams of a more hopeful doctrine implied in the Buddhist insistence on universal love as a substitute for the attraction and repulsion that is the foundation of animal emotion. But the idea of immortality of the self, without the psyche, has given rise to many strange asceticisms and attempts to deny and starve out of existence, what is really an essential (potentially immortal) part of human nature.

The latent capacity for Eternal life in the, (at present, animal) desire nature, as well as the self of man, and the necessary transformation of desire before this latent capacity could become a living reality, is Christ's characteristic teaching; and thus, in his method, there is no attempt to kill out the desire nature with ascetic practices, as in the Indian philosophy, though for the sake of Eternal life it must be denied satisfaction in the Kosmos.

His teaching is more like this. The desire nature or psyche can only be transformed and purified and made ready for Eternal life through the action of the self. The Self in Christ is the Light of the Kosmos, because it is the perfect and whole human response to the Divine vibrations of Love and Truth and Life.

The only way we can know this Divine Self in him is through the self-identification of Love. If we know Christ we know these vibrations, and to know is to respond to them, for sensitiveness to a thing is the only way in which you can know it, and sensitiveness in itself is a power of response.

If we respond to the Divine Love, Life and Truth in Christ, these forces which are Christ's nature and the being of God, raise up an immortal response of Eternal life in ourselves. The psyche becomes gradually, often after a long struggle and suffering, reconciled to the new life in the self. And thus, to know Christ is Eternal life to both self and psyche. This process is a slow and difficult one, though not hopeless as the Indian method of psychic destruction. But it is responsible for the famous "hardness" of "being a Christian."

Because the transmutation of the desire nature of the psyche means a change in the direction of desire. "Set your affection on things above, for ye are dead and your life is hid with Christ in God."

But in the end it is the identification of oneself with the self of Christ, which is the knowledge or love of Christ, which makes it possible for the Infinite, unlimited, Divine, Eternal Life in him to raise us, psyche as well as self, to Eternal or real life.

In the last part of this chapter (verses 44 to 50), we come to John's last record of Christ's words to the Jews. And these words are very much stressed by the way in which they are put. He uses the strongly dramatic phrase, "Jesus cried and said, He that believeth in me, believeth not in me, but in Him that sent me. And he that beholdeth me beholdeth Him that sent me" (verse 44). This is a summary of his teaching that his perfect self is the Eternal Life, Love and Truth, the Unity of God in him.

He is the Truth and Life that has come into the world, so that people need not abide in sensational psychic darkness. (verses 46 to 47). He is Love for he has not come to judge, but to save the Kosmos (verse 47). Because he is Love, the only

judgment is that people reject this Logos and avoid Eternal life. And the Eternal life that they avoid and reject, and that is the Logos of God in him, judges them (verse 48), or separates from them (by remaining remote from them). This is the only judgment for breaking the commandment of God, for (verse 50) the commandment of God is the word of God in Christ, and it, in itself, is Eternal life. Christ's words, then, are the Vibration of God in him, the Logos of Love and Truth that is Eternal Life (verse 50)

CHAPTER XIII

Psychic Purification

The Law of Life and Death

The Disciples cannot yet follow
Christ through Love, the Door

Washing the Disciples' feet

The Crucifixion and Judas

Christ tells of his leaving the
Kosmos and of his new
manifestation in Divine Life

THE long parenthesis at the beginning of this chapter makes it, at first sight, puzzling.

But its object seems to be to link up the knowledge in Christ's mind, with his immediate symbolic action. To give the ultimate reasons why Christ washed his disciples' feet. First of all, he knew that his hour had come, that he should depart out of the Kosmos and go to his Father. His love for his own in the Kosmos was a love unto the end (the accomplishment, goal, completion) (verse 1). (All real love is an effort towards Eternal life, the goal and completion of life.) He knew that Judas Iscariot was going to betray him (verse 2), (this did not alter his love for Judas, his desire for Judas' Eternal life). And he knew " that the Father had given all things into his hands, and that he came forth from God and goeth unto God " (verse 3).

He knew, in fact, his own relation to God and the nature of the Divine vibrations in himself, and their power of transforming and purifying in himself that part of the earth psyche that is his link with humanity. He knew also the weakness of the human psyche in all men, and the need for its purification and transformation by the Divine vibrations of Love, Truth and Life, in himself.

And he points out this weakness in Judas, who is betraying him, and in Peter, who cannot bear witness to the Eternal Life that he knows to be in Christ.

It is because of all this knowledge in his mind, that he begins to teach the disciples through symbols. He rises from supper and washes their feet (verse 4).

The disciples seem to see nothing in this action, beyond its humble nature. They think he is doing the work of a servant. Peter protests at this, and then follows the strange dialogue, in which Christ explains the meaning of his action. He says that unless he washes men's feet, they can have no part in him. Peter then demands that Christ should also wash his hands and his head, and Christ tells him that washing the feet is enough, that the bather needs only to wash his feet and he is clean altogether (verses 6-11).

It is curious that in the old Eastern tradition the feet symbolised the psyche. This we see very clearly in astrology, which embodies and has brought down to us some very ancient symbolism. Pisces, the psychic "house," is always connected with the feet.

It is a very natural symbol because the psyche, or desire nature, is the foundation and support of bodily life.

The hands and the head would naturally be used by Christ to symbolise the acting power and reflecting power, the will and the mind, the response to the Love and Truth of God. The psyche is our response to Eternal life. It is the desire nature, the animal life in us. Again it is the lowest part of us, that which connects us with the dust. If this is once purified and transformed, our minds and wills must gradually follow. The vibration of God in Christ can alone purify the desire nature or psyche of man. This is why Christ came into the Kosmos. He took off his "outer garment" (of eternal manifestation), and girded himself with a towel (physical, mortal body), and took water, the purified desire nature or psyche), and washed all his disciples' feet. (For it seems impossible to doubt that the very definite and detailed picture of John is a definite and detailed symbol of Christ's work in the Kosmos, and of the "end" to which he loves his own in the Kosmos.)

The teaching is very characteristic of Christ. To purify

one's thoughts and actions is not the all-important task, one may do that, and yet be a hypocrite. But to purify one's desires is the reality and truth of purification, for one's thoughts and actions can be defiled by nothing except by false desires, and if one's desires become true, falsehood will wither out of one's life altogether. Christ came to teach men to purify their desire natures, for without this it is impossible to gain Eternal Life. And he warned those men who were with him that they were not all clean, with special reference to the psychic weakness of Judas first (verse 21), and then Peter (verse 36). But first he speaks of the nature of this psychic weakness. Because his psyche is perfect, (he is the wisest and the greatest) he can do an act of humble service for all people, and this humility is the second meaning of the feet washing, he lays himself open to contempt and hatred and becomes a servant to everyone. Only in this way can people help one another to psychic purification.

By doing this he rules out all ambitions to be a great and admired teacher and influencer and preacher. If a man wants to follow Christ, he must give up all this, and find his great reward if he is able to carry a few drops of the water of life, and kneel down in the dust to present it to someone else.

The disciples who think they have given up the world, are always wanting to be greatest and first in their own company (verses 13-16). If their desire natures were purified, they would only want to be messengers, living and manifesting in themselves those Divine vibrations, that are the only real psychic purification.

Pride and ambition, then, are the psychic weaknesses that prevent one person helping another. If they wanted to wash one another's feet, they must follow Christ in his absence of pride and reserve. Then he tells them that one of those who had "eaten his bread," that is, one of those who had received from him the Bread of Life, was betraying him. This "troubled him in spirit." But he does not remonstrate with Judas, only tells him to do quickly what he is going to do (verse 27).

To a person who does not believe in any punishment or evil beyond this world, and yet believes in the working out of the law that what you give you receive, and what you do happens to you again, the whole story of Judas takes a new aspect. Looking at the story from this point of view, Christ would have known the past of Judas. He would have known that, in a past life, Judas had been betrayed and murdered treacherously, and that, because of this, he would be tempted by a tremendous subconscious urge to revenge himself, by doing the same action to his past enemy. According to the Law of Justice, he would have the opportunity and power of this revenge.

But, in some strange way, Christ through Love, was able to pay another's debt, and to divert this revenge on to himself, although he was wholly innocent of the deed that Judas was, by his imperfect legal nature, bound to avenge. For Christ knew that Judas had not yet got in him the power of mercy and forgiveness.

People might say it was hard on Judas to have to avenge himself on Christ, instead of on his enemy. But, as a matter of fact, it was a great gain for Judas. Because, in injuring Christ, he injured one who would give back to him nothing but love and forgiveness. To be forgiven absolutely by Christ would make him unable to forgive himself. He had already eaten of the bread of life, and the haunting deep sorrow and sense of wrongness that would be with him, through his lives, would bring him quickly to the love of Christ, that is Eternal Life. Whereas, if he had injured someone else who would not have forgiven him, he would have been confronted in another life, according to the Law, with the cruelty and treachery of a trusted friend, which he would have been tempted to repay again with cruelty and treachery. And the vicious circle of cruelty, treachery, suffering and vengeance might have gone on for ages.

Christ could not have been crucified according to the Law of Life, if he had not been able to take on himself through love, the destiny of another to whom he must have owed a debt.

Every kindness that we receive in Life is in a sense a debt, as receiving and giving are the same thing. So that even Christ, whose whole life was giving, must have in his childhood, at all events, incurred some personal debts of this kind.

A personal meaning of this sort, which will seem nonsense to many, does not in the least take off from the wider world shaking meanings of the crucifixion. But this idea leads directly to the mysterious ground of Christ's personal and human relations with others. And there is no need to follow it any further here, it is only mentioned to point to a belief that Christ fulfilled, in every jot and tittle to the uttermost, the "law" that is the inner nature of things. This "law" might be defined as "to give is to receive." A partial knowledge of this law led to that idea of justice, an eye for an eye, a tooth for a tooth, that was the morality of the Old Testament, and is still the morality of millions.

This law was interpreted to mean, first, what men give they get. This is quite true, and Christ repeatedly re-asserted it.

The natural man gives back to others what he receives from them. He gives kindness for kindness, injury for injury. If this is followed out every human being who kills another becomes like the famous priest at Nemi. He kills his predecessor and is killed by his successor. For the avenger of blood is also a shedder of blood, and by killing another according to the strictest laws of justice, he himself becomes the object of a future vengeance, set in motion automatically by his own action.

But this vicious circle of vengeance is the result of man's relation to man, leaving altogether out of count the result of his relation to God. It is the give and take of evil. Christ teaches a very different interchange. His doctrine of forgiveness unto seventy times seven, and turning the other cheek, is the result of factors introduced into the problem, by his tremendous conception of this relation.

This is the other side of the law of giving and receiving,

which through the ages has been left out of account in all so-called "justice," public or private, between man and man.*

Everyone of us falls short in our relation with God, because none of us can respond wholly to the Divine vibration of Love, Truth and Life.

The "forgiveness" of God is the only means by which any human being, however "good" can receive Eternal Life.

And as to receive is to give, the only way by which we can receive forgiveness is by giving it to other men.

Thus through forgiving others, without any breach of the law that to receive is to give, the worst among us can receive Eternal life. This idea obviously upsets all conventional ideas of goodness or evil, and it is the reason why the publicans and sinners may enter the kingdom of heaven, before the so-called righteous. Those who ask for forgiveness, whilst at the same time they forgive others, are forgiven, however great the evil may be that they have done, while those who do not forgive, cannot be forgiven.

The law exacts the payment of all debts (not cancelled by forgiveness) to the uttermost farthing. Christ makes this very clear in the story of the servant who would not forgive his fellow servant, when his lord had forgiven him.

All terrible and cruel events are the payment of debts. Christ himself could not cancel a debt of this kind, when there was no forgiveness in the mind of the creditor, because he, being one with God, cannot act outside the inner nature of things, for the inner nature of things is Divine, and brings everyone in the shortest possible way to Eternal Life. If there had been forgiveness in the creditor's mind, the debt would have been cancelled at once. But there was not. So it was right for Christ to take on himself, through love, the payment of someone else's debt. And this he could only

* The idea that a State may do what an individual may not, even if that state is "Christian," seems to be founded on some curious subconscious conviction that the will, not of one person, but of a majority of human beings, can turn wrong into right, and rightly set aside the teaching of Christ, and alter the fundamental truth of love and forgiveness that is the Being of God.

do by incurring some debt to the person whose destiny he took on himself, and paying it on the scale of Infinite love. It is not wonderful that even he could take on himself debts. No human being can help doing so. For the great joy about every kindness one receives, is that it is in itself a debt, a pledge that one will have some day the opportunity of repayment, and the happiness of giving in any form, is the greatest joy in human relations.

All this does not alter the fact of the world significance of the Crucifixion.

Every event that happens, however small, is the result not of one cause, but a complicated network of cause and effect, direct and indirect. For instance you may say you got a toothache because the wind was too cold. But you have a toothache really because you are alive, because you have a nervous system, because you have a tooth, because there is a hole in your tooth, because you went out not enough wrapped up, because the nerve in your tooth was alive, because it was exposed, because you got a chill; and one might go on multiplying causes like this for the simplest actions.

If this is true about every small event in life, it follows that for a strange and unprecedented event like the Crucifixion of Christ, an event that seems on the surface out of touch with the inner law of things, there must be as many causes working together as there are people's wills involved in producing the result. And then there is the Will of God, Love, working towards Eternal Life for all. The uniqueness of the event is accounted for by the uniqueness of Christ's nature, and his complete response to Love, Truth, and Life.

Amongst its many causes must exist the precise reason that justifies such tragic suffering on the part of absolute innocence. For such suffering is made impossible by the law of exact justice, of give and take, which is the unalterable law of the psycho-physical world.

Christ was not in any sense apart from the ordinary laws of physical life.

He ate and drank and was thirsty and slept, like anybody else. When he seemed to produce results for which there was no cause, in these laws, we can always find the cause of his actions, in healing, etc., in the laws that are the inner being of Love, Truth, and Life or God.

If we apply this method to the understanding of an agony that was not caused by the immutable psychic law of justice, we shall find that the Crucifixion was not justified by this law alone, but by the Will of God which is Love.

Christ fulfilled the law by paying a finite debt with an infinite payment, and this payment was infinite and universal because it was love. So you might say Christ died for universal infinite love, and to die for universal infinite love is to die for the whole Kosmos and for God. That is for universal Love, Truth and Eternal Life.

Thus this interpretation of a process does not in any way limit, or narrow down, the universal infinite aspect of the causes and results of the Crucifixion.

From the more finite point of view, it may seem hard to understand how the law of love both fulfilled and frustrated the law of justice. But it must be remembered that, as the psychic element is the medium between us and the spiritual, all psychic laws can be cut across by spiritual ones. And the inter relation of such laws is a commonplace of life.

For laws are really only causes lying deep down in qualities in the nature of things, and we can see before our eyes every day, in the physical world, a constant stream of results from the clash of physical laws and their re-action on one another.

For instance the law in fire is that it burns, but then the law in water is that it can stop it burning. The law in the being of water makes it liquid ; but on the other hand the law in the being of fire can turn it into steam, whilst the law in cold makes it solid.* Most religious people believe

* That psychic and spiritual laws react on and modify one another can easily be seen by anyone who studies the clashing forces in heredity, education, desire, religious conviction, thought, fear, etc., that go to produce one human character.

in the spiritual Law of Love. But a belief in the real existence of the law of cause and effect, in its absolutely precise and detailed working out, depends largely on one's belief in re-incarnation.

This is easily seen when one thinks how often, in this one life, the innocent suffer, and they who take the sword do not perish by the sword, but die in their beds in the odour of sanctity like Henry VIII, or Napoleon, and many other slayers of men. The knowledge of this fact has made many people disbelieve in justice. Others have taken refuge in the ideas of punishment in another world, hell or purgatory.

But this is impossible to anyone who believes that evil has no spiritual existence but is in itself death, a thing so void of real life, that it only exists as a false vibration in the psychic element, and is working itself out and dying away all the time in our bodily life.

The idea of re-incarnation is very like the idea of Purgatory, only that for a supersensual spiritual place of torment, it substitutes a time of struggling and suffering on this earth, made sorrowful by the working out of past failures, but also made wonderful and glorious by the "Blessed hope of Eternal Life," getting nearer every day one lives.

And there are many consolations by the way. For instance, one may be sure in the case of Judas, that no crumb of the Bread of Life, given him by Christ, would ever be wasted.

All the words of Eternal Life that he had heard would live in his subconscious mind, perhaps through many lives, but at last they would work their way back into his consciousness, and be in him the fountain of living water to raise him to Eternal life.

The deep subconscious instinct for just vengeance which made him able to betray Christ, could not endure Christ's forgiveness, and forced him to take again "just" vengeance on himself.

The fact that it was Christ that he betrayed in confusion of mind, and not his enemy, would not make his sin any worse, for all cruelty done to the most undeserving human

being is as if it were done to Christ. "Forasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." But it would help him to realise more quickly the wickedness of vengeance.

Christ's direction to Judas, "What thou doest, do quickly," seems very strange advice, unless one realises the psychological result of brooding on an evil purpose.

For in the terrible minute and exact justice of re-incarnation "the resurrection of Judgment," the brooding and effort of will towards evil has an exact proportionate consequence quite as certain as the result of the evil act itself.

Every vibration of the will towards evil has its result in future psychological suffering. Therefore, if one is going to do evil, it is as well to do it as quickly, with as few will vibrations as possible.

Many people might think if Judas had gone on thinking and waiting, his evil purpose might have disintegrated, and he might never have done his evil deed. But Christ, knowing the forces that were driving him, and his own weakness, exactly, knew that this could not happen. He could not have known this without a deep knowledge of Judas' former lives, and will actions, the causes that determined the present balance of forces in his personality.

It was the purpose to shorten Judas' future agony of repentance that made him tell him to carry out his project quickly. The Middle Ages saw in the story of Judas a drama of damnation, and people really thought that the Life of Christ resulted in Eternal punishment for his treacherous friend.

But this was not the "end," for which Christ loved human beings, and the story of the "damnation" of Judas, is really the story of the "redemption" of Judas. For the forgiveness with which Christ repaid every injury, would be an active force working in the unconscious mind of the injurer, that would, in the end, raise him to Eternal Life. And, of course, this would be doubly true of anyone who had already eaten of the Bread of Life.

When Judas goes, Christ speaks again of his coming death to his disciples.

First he speaks from his own point of view, of his life and death. (This is stressed by the "was" in the R.V. margin.)

The sentence implies the past. He is speaking of his life on the earth. "Now was the son of man glorified, and God was glorified in him."

If one takes glory to mean the true outer expression or manifestation in life, this would mean that the Son of Man, or human being, or human nature, had had true expression, and God had been expressed truly in human life, or being, as Truth, Love and Life in the human psychic being of Christ, the Son of Man. The sentence continues in the future, "And God shall glorify him in Himself and straightway shall he glorify Him" (verse 32). Thus, God has been truly expressed in human psychic life in the Son of Man, Christ. So now shall the Son of Man be expressed truly in God. God will manifest or express him in Himself, as he has manifested or expressed God in the past. He glorified or expressed God in human life, now God will manifest or express him in Divine Life. God lived in him, now he is going to live in God. Straightway, God will give him expression in Divine life. His human psyche will be expressed no longer in the vibrations of matter, but in the vibrations of Divine spirit.

Then Christ tells his disciples that this means for them a temporary parting from him.

They are "little children." That is they are not yet fully grown, ready for the Divine change of Eternal Life. They will seek him, but "whither he goes, they cannot yet come" (verse 33). The true Divine life of expression, the "Glory of God" is not yet for them.

But leaving them as he does at their stage of blindness and weakness in response to the Divine, he gives them a commandment that will bring them to true Life. "A new Commandment I give unto you, that ye love one another" (verse 34). This is the only real distinction between Christ's disciples, and the followers of other religions, that they love

one another (" By this shall all men know that ye are my disciples ") (verse 35).

These three points, Christ's coming change of life-expression, their temporary loss, and the Divine love in themselves that will make them able in the future to share this new Life, as he has shared theirs, is further explained and dwelt on in the next chapters.

But running through these ideas, there seems to be a strange thread of what one might call just reciprocity. Christ expressed God, God will express him. God shared his life in the world, he will share God's Eternal life. And if we let Christ share our present human life, we shall share his Eternal life. (See Chapter XVII).

Anyone in whom the vibrations of Love live as Will, shall share the Love of God that is Eternal Life.

The disciples do not seem to understand these thoughts, and Peter protests that he can " follow " Christ now. Christ, who knows life so entirely that he knows what every human being is going to do, tells him that he is so weak psychically, that he cannot even follow him in the literal sense of going to prison and death with him ; so far is he from the power of following Christ spiritually, in His marvellous and Divine enterprise (verses 36, 37, 38).

CHAPTER XIV

The Consolation of Truth
The Power of Love

The Last Supper Discourse

It seems natural that the disciples should be unhappy and puzzled, when they hear that Christ is going away and that they cannot follow him now, because of their own psychic weakness.

Christ tells them in mysterious words of the consolation there is in truth.

They must have faith in God and faith in him. (Believe in God, believe also in me) (verse 1). "For in the Father's house there are many resting places" (verse 2). If we take the Father's House to mean (as in John ii.) the house of life, the suggestion of "*μοναί*" (*monai*), (resting places on a journey) becomes very clear. Westcott says that "*μοναί*" is the same as "*mansiones*," the resting places or stations where travellers find refreshment."* One can understand the mixed metaphors in this sentence if one amplifies it a little.

Life (as it is on this earth) is still the Father's House, this is the consolation for those who cannot yet "follow Christ" (gain Eternal life). And life (as it is now) is also a journey (to Eternal life), and on this journey, however long it seems, there are many resting places. So though our present life is constant movement, change, vibration, there are yet many resting places in it, and after all it is the Father's House. The use of the two metaphors in one sentence is no more strange than Christ's usual swift passing from one image to another, as in the Door and the Shepherd—or the Road and

* St. John, Vol. II, note page 167.

the Truth and the Life. He takes images and uses them for a moment. He never labours them, they flash out in his talk and vanish, giving place to one another in rapid succession. Here we have the implication of an unrecorded image, and indeed it seems impossible that a hearer, however intent and careful, should not sometimes slur over a connection, or subtle change in the thought. This explanation of Life as the Father's house, and a journey with resting places, does not necessarily imply a belief in re-incarnation, though it is obviously much in harmony with such an idea.

The next sentences are very strange: "If not I would have told you, for I go to prepare a place for you" (verse 2). Christ then is leaving them or dying "to prepare a place for them."

This "place" must, of course, not be taken as a place in the ordinary sense, any more than when Christ says later on "I am the Way or Road," he means road in the ordinary sense. A secondary meaning of "prepare" is "to make real, carry into effect."* If we read this sentence in the light of these two ideas, the implication is curious.

Christ died that he might make real or carry into effect our destined "place" or mode of human existence. (Eternal life in God.)

In accomplishing the union of his psyche with Spirit and his self with the Father, he prepared the same "place," or made it real, for humanity. The implication seems to be that Christ was the first to accomplish this destiny of Divine life, and to make it real and possible for the rest of the world. ("Because I live, ye shall live also.")

"For if I go and prepare a place for you, I come again and receive you unto myself, that where I am ye may be also. And whither I go ye know, and the way ye know . . . (verses 3, 4, 6). If the Way is Christ it is obvious that the place is God, or life in God. Love is the Way and Love is God. This Divine life is the destiny of humanity, made real or carried into effect for everyone by Christ.

* *ἐποίησας* (*hetoimos*) made real, carried into effect, as well as prepared.

He dies and leaves his disciples, that he may realise for all mankind the union of the human psyche with the Divine Spirit, and the union of the human self with the "Father." This is the place that he prepares. He has explained to them the way, by giving them the new Commandment by which they can follow him—Love (xiii. 35).

His own relation to the Father, is the "place" which he has made real for humanity, and he himself (or the Love that is in him) is the Way.

This Love is the only way by which men can reach their ultimate destiny of Eternal Life in God.

The promise to come again and receive them unto himself, that "where I am there ye may be also," would imply that if he left them physically, it was only to come to them spiritually. The fact that Christ in his Divine Manifestation can yet come near, and be in touch with people's inner minds, is the experience of thousands of Christians through the ages; and the fact of being in touch mentally with one who is spiritually manifested in real life, must help people in this life to bridge over the gulf between the psychic and the spiritual. It is to the real Divine Life, spiritually manifested in God, that he is going, and he tells them that they know whither he goes, and the way. The assertion of Thomas that they do not know, calls forth one of those strange and tremendous statements that has haunted the imagination of mankind for nearly two thousand years. "I am the Way, the Truth and the Life, no man cometh unto the Father, but by me" (verse 6). This sentence seems to break down the rigid lines of psychic personality, and show us a glimpse of real intense, unlimited essential being. If Christ is the Way, the Truth and the Life, it follows that the Way, the Truth and the Life are one—Christ, or God in Christ. The Way we know is Love (verses 21 and 23, etc.). It is the Love of Christ, or Love in Christ, that brings us to what it is itself, Truth and Life. "No man cometh unto the Father but by me. If ye had known me, ye would have known my Father also, and from henceforth ye have known Him and have seen

Him (verses 6 and 7). It is the Love of God in Christ that brings us to the Father, to the great real life that is Truth and Love in God, the fountain of Love, Truth, Life, that is the Being of the Father. Christ tells his disciples they will be able to do greater works now, because he, living in God and working through them, is living beyond all limitations of Kosmic life. While he was still in the Kosmos, his life was limited to one expression. But when he had gone to the Father, he would live and express himself in the lives of millions. The minds of the disciples are still wrestling with some queer material idea of God. And Phillip asks him to "show them the Father" (verse 9). Christ tells him to see God in his works, in the Spirit that is in Christ. What he says and does are the words and works of God in him. For the Father is in him and he is in the Father (verse 10). The Truth, Love and Life, the kingdom, the power and the glory of God, are in him. In him, also, is the Self that is the unity of the three vibrations—the Son of the Father. Thus he is the manifestation of the invisible, intangible, mysterious God, and to perceive God, therefore, one must perceive him, for the Self in him lives in the Father of Spirits. It is this identity with God that makes him able to do his works.

His response to Divine Truth is Truth, but if his followers can have faith in him, though they cannot respond as he does to Divine Truth, with Divine Truth, yet they can share his active identity with God, through Love. They believe now in his works of healing—the works of the Father in him. But, if they have faith in him, they shall do the greater work (spiritual, not psychic) (verse 12), because he who is identified with God will identify himself with them, and work through them as God works through him. And "whatsoever they ask in his name (Love, Truth, Life) he will do" (verse 12). This is because the Father is glorified (expressed in life) in the Son, identified with him by Life, Love and Truth. This is Love. If the disciples love Christ, they will keep his commandments (verse 15). These ideas lead to the conception of Love, not merely as attraction, but

as self-identification with another, more nearly related to intellectual sympathy and imagination than to attraction. It is also a mode of knowledge—perhaps the only true mode of knowledge; because to know a person by identifying oneself with them from inside, is a much deeper and truer knowledge than to know them from outside, by observation, reason and analysis. This form of knowledge is Love. It is the knowledge and Love of God. It is also Life, because it is living from a new centre—the centre of the person one loves. Thus, to love Christ is to do his works (keep his commandments) (verse 21). And this is to love God and all men. Thus, all love enlarges one's life and one's knowledge. But the love of Christ (in Spirit and in Truth) is the force that in the end makes one's knowledge, one's love and one's life, Infinite, Eternal, and Universal. Thus, it frees one's whole being from the dominion of space and time, and transcends the circle of falsehood, evil and death.

And if we love Christ because of and through Christ's relation to the Father,—“ I will pray the Father,” we shall have the Spirit of Truth, (verse 16) who dwells with us and is in us—the Divine vibrations of Truth in the deeps of our being, to which our power of knowing Truth is a response. If we love Christ, this weak response will grow into the infinite spirit of Truth within us—the Spirit of God, which is also Love and Life. For these are one in God. This is our Eternal life. It will “ be with you for ever ” (verse 16). It is our real life, the new self.

The word *παράκλητος* (paracletos) (verse 16) variously translated as “ Comforter ” or “ Advocate,” means literally, “ one called to be beside (another).” (The secondary meaning would be to help or counsel.)

“ If ye love me, ye will keep my commandments (Love is Christ's commandment). I will ask the Father and he shall give you another, called to be with you, the Spirit of Truth, whom the Kosmos cannot receive, because it seeth (perceiveth) It not, nor knoweth It, ye know It because It abideth with you and shall be in you ” (verse 17).

Thus if we love Christ actively (identify ourselves with him) and live from his centre, we have the Love which is also life, for we love universally. Then, through the love that unites Christ to God, we are able to receive or respond to the Spirit of Truth. As we respond to the Divine vibration of Truth, we become It, It is our life, It is in us. Thus love is the way to a full response to the Divine, and that which dwells with us is also "in us." That which is one God but appears to us under different aspects mental, spiritual and psychic as Truth, Love and Life.

In Love is the divineness of asking and receiving and giving. Thus we might say symbolically, if we respond to the voice of Truth (the Shepherd) and go through the Door of Love, we become shepherds ourselves: for the Truth and Love that we respond to becomes our active life, the spirit in us.

Christ always lays great stress on this asking, (verse 14), giving and receiving as a Divine activity. He even shows that of this nature is his own life, in, or in relation to God—Love's call to Love. This simple seeming function of everyday life is really a secret of Divine life.

It is curious that, in Christ's recorded prayers, there are no reports of mystical raptures, no emotional ecstasies. John dwells always on the intellectual contents of these prayers, as being of the first importance.

They are for the most part simple requests and thanks. He asks that he may give to others, he tells others to ask him, and to ask God, that they in their turn may give to others. "Ask and ye shall receive." "Shall not your Father give his holy Spirit to them that ask him." If you had asked me I would have given you the living water."

And the other side of this Truth is that Love can never refuse Love.

If we being evil know how to give good gifts, we too have Love in us, and God will give us what we ask.

Christ lays great stress on this. We are not only to ask ourselves, but to give to everyone that asks us (Matt. v. 42).

If we want our prayers answered we must always answer

prayer, because it is only the love in us that can appeal to Love in God. Prayers in the "Name" of God, or God in Christ, are always answered (verse 13). But without this name, which is Love, and Life or Spirit and Truth there is no real prayer. For it is this in us that prays. Love cries to Love, Truth to Truth, Life to Spirit, and receives into itself the Divine spirit that is our Eternal Life.

After this we have Christ's wonderful promise: "I will not leave you orphans, I come unto you, yet a little while and the Kosmos beholdeth me no more, but ye behold me, because I live ye shall live also. For that day ye shall know that I am in my Father and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father and I will love him and will manifest myself to him" (verses 18 to 22). This promise of Eternal life in exchange for love is quite logically worked out. To know and love Christ is to live from Christ's centre, that is to live in the Father from the Divine centre, then Christ lives in us. Because everything in God is reciprocal, as giving and receiving are really the same thing. To love is to live (as Life and Love and Truth are one God).

To love in life is to keep "Christ's Commandments." If we do this, he will "manifest himself to us," although he has gone away from the Kosmos. The disciples could not understand what indeed is the central truth of Christ's relation to his followers. And Judas asks how can he manifest himself to some people, and not to the Kosmos (verse 22). They could not understand how, if he had left the Kosmos, he could still be in touch with people in the Kosmos. He explains again it is through the mysterious self-identifications of Love. If they love him they live their love by keeping his Logos of Love to God, and to all living beings (verse 23). The Love which is God will come to them. This Love is also Christ (verse 23). Those who live in Love or try to live in Love, are also straining towards Truth and Life. They cannot succeed wholly, but they are always

asking and receiving and giving. And living like this, nothing can separate them from God and Christ. Christ's Logos of Love is not his own, but the Love of God in him (verse 24). This is not to say that there is anything theoretical or abstract in the way that Christ manifests himself. His personality is not the least abstract, for it has not changed. When he was in the world his spirit was the same Love, Truth and Life that it is now. His followers can no longer perceive his bodily presence. But the Father sends one to be with us in Christ's name, the Holy Spirit (of Truth, Love, Life). When we are of this Spirit, when we have lit our candles at this flame, we shall understand and remember and know everything. And this Spirit and all that it involves is built up in us by the simple eternally reiterated practice of love and kindness and prayer (verse 26). If we live in this effort we shall perceive the vivid presence of Christ, and he will manifest himself and his thoughts ~~to us~~. But for this we must try to be of the same Spirit, to respond to the Divine vibrations of Truth and Love.

On Love depends the three promises that follow, the promise of the Spirit of Truth, and the promises of Peace and of Joy (verses 26, 27, 28). Through the Spirit of Truth they will know all things and in the light of Truth they will remember all that he has told them. Christ sets no limit to human knowledge, if the Spirit of Truth is in them, they will understand everything. God is Truth, and therefore Love and Life are modes of knowledge. To live in the Spirit of God is to understand everything that lives. Outside life of course there is nothing to understand, because outside life nothing really exists. All life is from God. Therefore the limits of our intelligence are the limit of our power of love. Absolute love is absolute truth.

Just as we use spectacles to remedy a failure in physical sight, so we use methods of study, reason, analysis, to remedy our failure in perception, which represents our limitations in the power of Love. These remedies are very useful; most of us could know little without them. But

this is only because of the greatness of our failure in perception, intuition, or love. Christ whose spirit is the Spirit of Truth, can know all things.

The next promise is peace, which he sends forth to them. He gives it not as the Kosmos gives it (verse 27). The Kosmos gives peace to people by a false sense of security. The peace given by Christ is the peace of courage. As in the storm on the lake, the disciples had the material security of a boat, but Christ could walk on the water. Christ had no security in the Kosmos, he was homeless, without possessions, and always in danger. But he had in him the peace of his absolute relation to God.

Then he tells them that love brings joy. If they had loved him they would have rejoiced because he was going to the Father and "the Father is greater than I" (verse 28). That they loved him in the ordinary sense (*φιλέω*) (*phileo*) there can be no possible doubt, but this is not necessarily the love (*ἀγάπη*) (*agape*) that brings joy. Friendship and affection, however passionate and intense, are not "*ἀγάπη*," though they may lead to it. "*ἀγάπη*" (*agape*) is the love that is self-identification, intellectual sympathy, imagination. To have this love for Christ is to share Christ's Love of God and of all life. It is to "keep his commandments." And if they had had this they would have shared his joy in going to his Father, and real love which is self-identification (with one who is thus manifested in God) would make them sharers in his joy. They would have known the joy of leaving behind and breaking through the limitations and darkness of life in the Kosmos, and being glorified (manifested in life) in the Father, the source and being of Life, Knowledge and Love.

He tells them these things, so that afterwards they may understand. But he cannot speak much more to them now, because the prince or ruler of this Kosmos is coming (that is death, verses 29 and 30). There are reasons for thinking that this is death, other than the obvious internal one. In the Jewish tradition, the angel of death is the ruler of the

Kosmos, or rather that part of it that is outside Israel (Lightfoot). This angel of death is perhaps the Devil (Hebrews ii. 14, 15), as evil is death.

So this idea might be familiar to Christ's listeners. Christ said death had nothing in him. If there were nothing in us that responded to death, that is death in fact, we should not die psychically. There was nothing psychically in Christ that was not eternal, immortal, spiritual, nothing that was not Love, Life and Truth. Therefore there was no loss in his death except the giving up of his physical body destroyed as a result of other peoples', (not his own,) sins. And in exchange for this material body, he received "glory" or expression in real life, raised up by God to a new manifestation of his perfect human psyche, in union with the Eternal spirit.

This was the "place" he prepares for all men as soon as they can love. For what he receives himself he gives to all freely, because he is Love, Truth and Life.

CHAPTER XV

The New Birth of the Self

The Story of the Vine, the true
one

Love as Self-identification

The Discourse continued

ONE might say that, as Christ's teaching about the human psyche was summed up in the symbolic action of washing the disciples' feet, so his teaching about the human self is here summed up in the symbolism of the Vine.

The Love that unites us to Christ must be the Love that is self-identification. He is the Vine—we are the branches. To share Christ's Life is our Eternal life. To understand this it is necessary to get a clear conception of how it is that our human selves are capable of such a tremendous transformation. In trying to define the self we come on ideas that are very hard to put into words. If we think of its origin as twofold, the result, both of the first vibration or movement of God on the face of the waters, and the result of the constant vibration of the waters themselves, springing into existence, like a chord of music, from a continual clash of vibrations, the child of God and of the psychic element ; this is only an attempt to express, in inaccurate images, a thought which is in its essence an intuition.

But it perhaps helps one to get at the idea of the self as a living, moving, fluid force, eternally identifying itself with one thing or another, living through love or self-identification, always becoming that with which it identifies itself, therefore without boundaries or any rigidity. Thus, in ordinary life our psychic states are not separate from ourselves, but are ourselves. The process of making and unmaking, changing and growing, goes on in ourselves all the time.

Love is always the life of the self, even though at first it may be only self-love. For the moment of response one is what one responds to. When I am angry, I am anger, when I am afraid, I am fear. Whilst these emotions last, they are the life and essence of myself.

The average human being passes rapidly from one psychic state to another—constantly dying to one emotion and living to another, being at one moment hope, and another moment fear, and changing again to envy, irritation, greed, anger, desire, etc., he seems to have little fundamental continuity of being. But Christ is none of these things. He lives in quite a different sense, for he is always unfaltering love (and truth). This is Peace. It is the Life that is in the Vine, the steadfast Eternal life, that the very power of change and adaptation in our selves makes it possible for us to share. But, to do this, our selves must be transformed. We must die to all these frantic ups and downs of being, and ~~live~~ live in unchanging love. This life of love does not seem to rule out joy or sorrow. Indeed, these two emotions are implied in the sympathy of real Love.

In the imagery of the Vine, Christ puts forward an extraordinary, and hitherto unheard of, ideal of human life. Not to destroy one's desire nature, but to change it into a force of love, imagination, and self-identification with God, in him, and all other living beings. Through this force, or faculty, to enter into the life of God in Christ, and to live wholly from this new centre. Thus one would become a branch of the Vine, and the Life of the Vine, the Love, Truth and Life that are God in Christ, would flow through one's mind and one's psyche; till all one's being, one's thoughts, feelings and actions, became transformed, and the old individual self, with its acquisitive and self-assertive needs, gradually died out, and gave place to the self that is a "universal channel" for the Divine Life, a branch of the Vine living in thoughts and actions of love and truth.

The real struggle and difficulty of Christian life is in the difficulty of becoming a branch of the Vine, with no will

at all except love, no thoughts except truth, no deeds except those that "glorify" God in us. There is no such thing really as human "goodness." "There is no one good except God." Nor is there such a thing as holiness to aim at. Christ's ideal is absolutely uncompromising. It is to be, in one's self, an expression of the three forces of the Divine life in one, putting away everything that is not living, eternal, true and friendly. But it must be remembered that all life is love—without love there is no life.

Animal life is the dim and limited first response to Divine love, it is in its essence self-love. But this narrow animal self-love has in itself the principle of growth, in response to stimulus. It develops gradually through multitudes of experiences of animal attraction, till it becomes what we call ordinary human affection. From this it works on very slowly, perhaps, but still inevitably towards a wider life, which is a wider love. This gradually pushing back of horizon lines is the unconscious work of all life, striving feebly towards its divine eternal destiny.

Our life runs short because our love runs short. We die because we are not life. We are not life in so far as we are not love. It is only that in us that is not love that is mortal.

Our psyches would be immortal if they were not destroyed by the accumulated poisons of contempt, hatred, indifference and dislike that are the death force in ourselves. Hence Christ's strange sayings, "He that hateth his brother is in danger of the Judgment. (Resurrection of Judgment, re-incarnation.)" "He that calleth his brother a fool (contempt) is in danger of hell-fire (the worst suffering for purification in the Judgment of Re-incarnation, perhaps madness)." "He that despiseth, despiseth God." Our first unconscious response to the Divine word, or force, or vibration of love (in self-love or animal life,) is not enough to bring us to Eternal life. But this very animal life or self-love leads directly to the beginnings of conscious thought, because it involves a slight but growing response to Divine truth (which is love). For Love, Truth and Life are one God, and in so far as one of them

are in you, the others are. Most of us fail in love to an enormous extent, and have no hope in ourselves of Eternal life, till we come in contact once more, and this time consciously, with the Divine force in Christ. And here we are thrown back on Christ's repeated promises of the result of prayer. Shall not your Father give his holy Spirit to them that ask him?

The story of the Vine is perhaps the climax and crown of Christ's teaching, because it is the deliverance from death.

It is only through love that we become branches of the Vine, that is, really immortally alive. This love may begin in attraction and admiration. But it is the narrow path that leads unto life. It is like the grain of mustard seed, growing gradually and slowly till it becomes a real love of God in Christ, which is a love of love.

This involves an ever-widening love to others that must go on growing and growing, however slowly, until it becomes love of every living being. Of course to most of us this is a far-off horizon and indeed we sin against love continually, every day of our lives. It is none the less the goal of life. It is all power. Its shadow in art is that force of imagination, that through many centuries men have called genius.

Applied to life, the ideal of universal Love does seem an almost impossible one. For our own lives as we know them are deeply ingrained with personal bias, carved or built into our being, as it were, by the desires, repulsions, prejudices, and experiences of thousands of years. Even those who do not believe in re-incarnation will yet not dispute that our physical brains are the slow, gradual, and firmly built up product of ages of evolution, vibrating still instinctively with the conflicts, self-assertions, aggressions and hatreds of elemental life.

There would be little hope for anyone if it were not for the "forgiveness of sins." A sin is a failure, "*ἁμαρτία*" (*amartia*).

We all fail. If we forgive other people's failures, with regard to us, we can appeal to the principle of reciprocity,

or justice, in the nature of God, to forgive us. And in so far as we answer other people's appeals for help to us, God answers our appeals for help; if we respond to the need of others, God responds to our need. This is the meaning and use of Justice in the universe, and this is why all human so-called Justice is antagonistic to Christ's teaching. To condemn and punish another, whether in a court of Justice, or in private life, is to bring condemnation and punishment on ourselves. To put others, however wicked, outside forgiveness, is to put ourselves outside the forgiveness of God. Not to forgive others is the "unforgivable" sin, the worst sin against Love, the sin against forgiveness, it is the debt that must be paid in re-incarnation to the uttermost farthing.

In the vine story, bearing fruit is the test of life.

There is no such thing as passive receptivity of Truth and Love. Christ never recognised any such thing as abstract knowledge. If you did not live truth, it showed you did not know truth, for truth and life are one. If one does not live truth at all, one is dead and not living in the Spirit of Christ, for the Spirit of Christ is Love, Truth and Life. In this case one's psyche is dead, and has no life in it, and one must be made alive either in this life or another incarnation, before one can "bring forth fruit to Eternal life."

But everyone that does bear fruit, everyone who is beginning to live in Christ, must be purified to bear more fruit, to have more life (verse 2). Because the personality of every human being is a garden full of flowers and weeds. And the flowers will bloom a certain amount while the weeds are still there. But for all the flowers to bloom fully the weeds must be removed.

The Vine story, then, is the story of the new birth of the self, born of the Spirit of Love and Truth and Life.

As the vine branches live in the life of the vine flowing through them, so the new self lives in, and by, the Love, Life and Truth that are the Spirit of Christ, or the Spirit of God in Christ. There is no other Spirit and no other life to live by.

Though it is Love, Truth and Life, it is one in us as in God.

After the Vine story Christ goes on to speak of this love as the secret of life. He describes it as abiding in his love, as he abides in the love of God (verse 10). If we abide in his Love, the results are universal love, for we keep his commandment and his commandment is love. And the love of God in Christ is our life. The fulness of this love Christ describes as this (verse 13), that a man should lay down his psyche for his friend.

If we take the meaning of psyche here to be the same as in other parts of the New Testament, such as 1 Thess. iii. 23, as an element in our personality that is neither body or spirit, the sacrifice of the "psyche" may involve our physical life, for the psyche is our physical life, but it involves something more than this. It involves giving up one's desire nature. It involves living to give, and ~~not~~ to get.* It involves what is perhaps the hardest task for human nature, starving, trampling on, and gradually getting rid of one's ambition for oneself and one's natural distastes and dislikes and moral condemnations of other people. whoever and whatever they are. If anyone can really succeed in this it means that they really love Christ.

This interpretation of Christian love involves an intellectual quality inseparable from real good will, that is the quality of imagination.

For Love as explained in the Vine story means obviously something far stronger than ordinary good will. To love Christ is not only to feel an emotional attraction to his personality. It is to enter into his life, and live from his centre. And through doing this, to do as he does, that is, to enter into the life and live from the centre of all other living ones and of God who is life. Without the quality we call imagination we cannot get outside our own

* In his first Epistle John contrasts the love of Christ who laid down his psyche for his brethren, with the conduct of those who have this world's goods and refuse to give to those in need. 1 John iv. 8.

narrow life circles. Most cruelty comes from a failure of imagination.

The struggle of imaginative sympathy towards self-identification with other people's sorrows and failures and difficulties and sins, is a struggle towards the love of Christ. Thoughts and acts of that love and mercy that is self identification with other lives, human or animal, are the only way of getting nearer to Christ, and to gain this state of mind, in all our relations, is to gain self-identification with him.

This is the only virtue, the only real standard of human success or failure. In so far as we succeed in it, the ordinary so-called human virtues, kindness, gentleness, unselfishness, good-temper, chaste living, sobriety, humility, become our natural life expression. But everyone fails, most of us fail dismally.

However exactly in so far as anybody succeeds, in however limited a way, to love others, they gain the marvellous results of love that Christ describes in this chapter.

These results are :

(1) That all their prayers are answered (verse 7). Because they are all prayed in this spirit, which is the Spirit of God.

(2) They will "bear much fruit" (verse 5). That is, through love, they will be able to pass on the wine of Eternal life to others (verse 8).

(3) Their joy will be full (verse 11). The promise of joy also depends for its fulfilment on the fulness of Love (chapter iv, verse 15).

They will know all truth (verse 15), because they will be friends of Christ. And in so far as they have held back nothing, even the inner essence of their desire nature (laid down their very psyches for their friend), so he who is the Truth as well as the Love of God, will hold back no knowledge from his friends. Not that Christ ever actively holds anything back, but if you cannot give wholly you cannot

receive wholly, as giving and receiving are, to the psychic life, what breathing is to the body. With this difference, that our bodies breathe in life-giving air and are so gross and imperfect that they breathe out poison. We cannot help this. But our psyches are much more sensitive, and therefore more controllable, and before anyone becomes perfect, "as your Father in heaven is perfect," they must learn somehow to give out spiritual life or love, as they draw it into themselves. Our power of thought and understanding is in exact proportion to our power of loving, because we live by love. In verse 16, Christ repeats again "whatsoever ye shall ask the Father in my name, that He may give it you." Following this hope with the condition that he always attaches to it, the commandment to love one another (verse 17). "My name" is, of course, Love, Truth and Life.

These conditions, explained by Christ, account for the otherwise mysterious fact, that, whilst many people have experience of an unfailing answer to prayer, others will tell you that they have given up religion, because their prayers were never answered, and thus they had ceased to believe in God.

If people analysed their own experiences, they would see that any prayer prayed in Christ's name, that is Love and Truth and Life, is always answered. Real prayers are first for that Love and Truth and Life that is our true selves. "The Kingdom of Truth, the Will of Love, the Bread of Life" (that we may give it to others).

Then we have the forgiveness of sins and the deliverance from temptation and evil for ourselves and others, and the reason of it all, for Thine is the kingdom, the power and the glory. All Love, Truth and Life in us are from God; the life of God in us. If these things for ourselves and others are really more to us than bodily health, sustenance, comfort and shelter, we shall feel no difficulty in asking for all these bodily necessities conditionally, as good things for ourselves and others, but not to be for one moment weighed in the balance against that tremendous and dazzling hope of real

and Eternal life that is the love of God, and the glory of God, and the truth of God. "He that liveth (in me) and believeth in me shall never die."

In verse 11 there are two joys spoken of, "my joy that is in you" and "your joy" of fulfilment. That this joy of active self-fulfilling, living love, answering to the joy of Divine love in us, is no ordinary happiness, is explained by the end of this chapter (from verse 18).

For here Christ explains that as, in his case, this active force of love has roused hate in the Kosmos, so it must always continue to do. And here we come up against the old mystery—there is some death force in the psycho-physical Kosmos, some perhaps magnetic power "the prince of this Kosmos," which is in its essence a blind horror of (or insensitiveness to) Love, Truth and Eternal life. This force, which seems wholly psychic, works through the human psyche, poisoning desire, and giving rise to hatred, ignorance and death. The storm created by it, in the personalities of the rulers, was the immediate cause of Christ's approaching death. And directly any of his followers showed the dimmest reflection of the love of God in Christ, the storm would be roused again, in varying degrees, in the minds of those whose psyches were still at the mercy of the suggestions and temptations of the universal psyche, and insensitive to what one might call the tremendous unfaltering rhythms of divine life.

The chapter ends with a promise of persecution and sorrow from those who hate Love and Truth and Life, followed by two other promises :

(1) The "*παράκλητος*" (paracletos), the Spirit of Truth going forth from the Father, that bears witness to Christ ; and

(2) the promise that they too shall witness to him ("the one called to aid coming out from the Father, that same one shall witness of me"), and ye also "shall witness because ye are with me from the foundation (*αρχή*)" (verse 26, 27). The idea of Christ as the Witness (*μάρτυς*) (martus)

from the foundation is very pervasive in St. John's Gospel, also, in the Revelation, he is described as the Witness, the Faithful One. The foundation of the human mind is in God, and the idea is familiar that he comes from God and thus bears witness to the Love, Truth, Life that is the Spirit of God, and that this spirit, that is the one called to help, bears witness to Christ in the minds and wills of men. But here Christ goes a step further and says that we too, with him, come from the "foundation." This foundation is in God, and therefore we too shall bear witness (future) to the Truth, Love and Life of God that is the being of Christ.

We, too, are from the mysterious "foundation" (ἀρχή) of life in God, and therefore we too can witness to the Love and Truth that is the fundamental Reality of Life. This thought is involved in the use of the phrase "Our Father." And Christ here seems to point to a potential Divineness in human destiny, only fulfilled when Life is united to its origin. Joy and sorrow are promised to Christ's disciples in this chapter, as Christ, in his life, had both joy and sorrow. It has been suggested already that, for the pathetic attempt of Indian philosophy to reach Eternal life, for the self, by the utter destruction of joy and sorrow, which means the destruction of the psyche, Christ substitutes his teaching of the "redemption" of the psyche. The desire nature must be directed beyond self-love to Love (God). Thus the joys and sorrows of the psyche are changed, but it still remains capable of joy and sorrow, at least as long as it is linked to a physical form.

It is not to be wondered at perhaps that the frailty and evil, the existence of which in the human psyche must be apparent to everyone, should blind the eyes of thinkers to the Divine element in it that bears witness to its divine origin. And it is only Christ who has been able to show to the world how the human psyche itself can be a manifestation of the Glory, or Life of God. It is for this reason that he is called the Saviour of mankind.

CHAPTER XVI

The Spirit of Truth that comes to aid.	The Gift of the Spirit and Life of Christ
The Psychic loss and Spiritual gain of the coming physical separation from Christ	The Last Promises

CHRIST tells his disciples of the hostility of the Kosmos to him, and to them, in so far as they try to follow him. He says they are sorrowful because he is "going away." But it is profitable for them that he goes. For if he does not go "the one called to aid" will not come to them (verse 7). This is the Spirit of Truth or the Holy Spirit, spoken of here for the fourth time in this last discourse (John xiv. 16 and 26, xv. 20).

The word Spirit seems a very difficult word to understand. Because at first sight it seems to have three different meanings. But if we can take it to mean the intellectual and moral (or mental and psychic) vibrations, that are the living essence of being in God or man, or the union of the idea of a quality to life, we can understand how one word can express so many different ideas. For we have (1) the Spirit that is what one might call the communicable essence of God; (2) the Spirit in us; (3) a "Spirit" in the sense of a being without Psyche or body; (4) an "evil" or "unclean" spirit. Thus, putting all these meanings together, one might say we have within us the spirit, or living essence, of any quality, good or bad, and it is of these living essences that our spirits are made.

(1) Spirit that is Eternal life, or God. The Spirit of Truth, the Spirit of Love. This is the Spirit of which we must be "born," Christ said to Nicodemus.

(2) The Spirit in us, the response to this Divine Spirit, the new self in us, is not only the result of, but it is the Divine Spirit in us, for it is Truth, Love and Life.

He that is born of the Spirit is Spirit. For if you are not death, you are life, there is nothing else to be. Also if you are not hate, you are love, if you are not falsehood, you are truth. What we call a spirit of love or truth in us comes under this heading. Because there is nothing good that is not God in us.

(3) "Spirit" is sometimes used in the sense of a being without animal or material life. "They thought he was a Spirit." This would mean our essential selves, stripped of all outside accretions, psychic or physical. A difficulty comes in here, as it seems impossible to imagine human life with the spirit or self element isolated, without a psychic expression. But it may be that when the psyche is united to spirit, the resultant life or personality is called spirit, by New Testament writers, as they think the psyche is caught up and manifested in the Divine Spirit, and the struggle for expression in psychic life, which results in a human being, is over for ever. Spirit, both in Greek and Hebrew, means breath, wind, and with this in mind, it is easy to see the connection between these meanings. For the inner essence and breath or life of our being is a breath or spirit in us from somewhere else, and our very selves are built up of the stimuli to which they respond sensitively, thus in the innermost deeps of our nature there is the breath, or movement, or spirit, that comes from God and is God.

(4) But it is possible to have in ourselves an evil or "unclean" spirit. This is the result of responding sensitively to some false vibration, in the psychic element around us, till it becomes part of our inner selves, our spirit or life. Where this "evil" breath or wind in the Kosmos comes from, is perhaps the greatest mystery of life. What we know most surely about it is, that it is that which we must become insensitive to, resist, or die to, if we desire the Spirit of God to build itself in us into our own Spirit of Love, Truth and

Life. This is the Spirit which sometimes we know in our consciousness, but which "we are of,"* all of us, in the fundamental depths of our sub-conscious nature. For, however much a person may be possessed by a false spirit, (as the sons of Zebedee were possessed by the spirit of anger) the "seed of the fire" of the true is in everyone.

Fire is the symbol of the Holy Spirit in the New Testament. One can see the shadow of these truths in physical life, if one thinks of the nature of fire, and how a flame lit by another flame, (as a fire lit by a match) is of the same nature and identical with the flame that lit it. Just as if you are fire, you are identical with all fire, so if you are spirit you are identical with all spirit, which is God. The colloquial use of the word spirit to signify all life that is not material, seems oddly to point to an unconsciously felt sense of identity, between the life that is God and the life in us; as if we felt dimly that every impulse of love and truth towards living expression in us, were really the life and energy of God in us. And our mysterious final destiny would seem a little nearer and less mysterious. For, even now, it is a thinkable idea that we may some day be, in our selves, entirely built of the Divine Spirit of Love, Truth and Life, spirits manifested and glorified in the Divine Spirit of Love and Truth and Life.

The idea of the Spirit, the one called to aid, seems to have the limitlessness that is characteristic of the Divine. For it is both the Giver and Maker of life (*πνεῦμα ζωοποιούν* (pneuma zoopoion), life-making spirit), also the Gift, ("The Father gives his Spirit to them that ask him,") and the living Self that is the result of the Gift. Love the Giver, Truth the Gift, and Life the result of the Gift, the response to the stimulus—these three are the Spirit of God. There is nothing vague in this, for the absence of limits is quite a different thing from the non-perception of limits, which is vagueness. In physical things, flame distributes itself to everything that is sensitive to it, and can receive it. That

* Luke ix, 55.

which is able to receive it, becomes it. There are many substances that can only receive it to a certain degree. In them it becomes heat, those substances that are too insensitive to receive it at once, are often broken by it, before they become sensitive, as you may see a slab of marble cracked by fire.

The power of Christ to distribute the Divine Life or Spirit that is in him, (as fire lights fire when it touches a sensitive substance), is a truth of which the Sacrament of Bread and Wine is doubtless a symbol. In John we have no account of the outward form of the Sacrament, but instead we have continually presented the idea behind it. The Body and Blood of Christ are, according to John, the spirit and life of Christ. This Spirit and Life (the Spirit of Love, the Spirit of Truth and Eternal Life), he will give to all who really ask him. This Spirit and Life is the Spirit and Life of God in him. In its very essence is the power and necessity of giving itself to everything that is sensitive to it, as fire distributes itself (in physical things).

"Ye know not what Spirit ye are of," said Christ to those who attributed the possibility of anger and punishment to God.

There is often a slight confusion of thought in the way that people speak of evil spirits, or spirits of hate or malice, because Spirit is Life, and hate and malice are death. Perhaps this confusion arose from the quite true and natural habit of thinking of evil, as something outside our selves, that enters into us, just as the Holy Spirit of Love and Truth and Life is something outside ourselves, that enters into us and becomes us. This idea of evil as something outside ourselves that comes into us, and becomes us, is everywhere in the New Testament. Thus the "Devil" enters into Judas. "People are possessed" by "demons," Christ casts demons out. But it must be remembered that as God is Spirit and Life, evil or the absence of God is destruction, and death, and falsehood, therefore the demons or evil tendencies and forces that "tempt" and "possess" human beings are not

spirits in the sense of real life or truth, they are death, illusion and hatred, the spirit of death, not the spirit of Life. There can be no life or truth in them. To many people, to imagine an evil spirit, is to imagine a living conscious sensitive being, living evil. This seems quite impossible because evil is death, or insensitiveness. The human psyche (which is life, though limited, animal life), if it becomes saturated with contempt and hatred, dies. Nothing can live in evil, everything lives in God. Evil has only one power, the power of destruction, as it is hate, the absence of Love, just as God has only one power, life, or to make alive, as God is Love. The very negativeness of its nature, its want of real existence, makes it more destructive, as it destroys everything that is sensitive to it, and manages to identify itself with it. But to identify one's self with the Spirit of God in Christ, is to identify one's self with Eternal life, because God is Life.

The real Spirit in us is the Son of God, the self that comes into being through response to the Divine vibrations, the new creature (child of the free woman, of Paul) the man born again of water and the spirit (the psyche and the spirit).

When we become this spirit, we understand everything differently. It will change our ideas about sin (verse 8), "reason about sin." Because sin, or failure, is to fail to know or identify one's self with Christ. This is the only thing that really matters. About "righteousness," because our only hope of right living is in the spirit of God in Christ, about "judgment," or condemnation, because the only thing that is really condemned (to death) is death itself, the Ruler of the Kosmos (verse 11). "The Prince of this Kosmos is judged." This is the only thing that can be condemned, or destroyed. It is the only part of us that is death, that can die. Thus Christ says: "The Ruler of this Kosmos cometh and he hath nothing in me." Where love is, there is no death and no falsehood. Because the unity of God means and implies the inseparable nature of Love, Truth and Life.

Thus the Love and Truth that are in Christ are the death of death, and Eternal life for all flesh is the final hope, involved in Christ's purpose; because the destruction of death must mean universal Eternal life.

All this seems to make clearer those mysterious words in verse 7: "It is expedient for you that I go away," because, unless Christ goes away, the Spirit, the Helper, called to aid the human race, will not come to them. It is easy to see that this matters more than anything, because, without this spirit, there is no Eternal life. The disciples are puzzled.

It is easy enough to see that in spite of the years spent with Christ, his spirit is not in them, or in all of them. Even in the "Acts" there are many traces of anger and contempt among them. Very few of them indeed seem yet to have realised the universal, unfaltering love which is the spirit of Christ, love that is absolutely unshakable by any evil in others.

But it is of course hard to see why this spirit cannot live in them, unless he "goes away," or whether this means that they will have to lose him physically, before they find him spiritually. It may be they must part from him as the fascinating and adored intellectual comrade and teacher, and know real spiritual need, before they find him again as the mysterious spiritual friend, the one with the Father, who is in God and yet has a human psyche, through which he can help the psyches of men to fulfil the Divine destiny of union with the Divine and Eternal Spirit. It may be that they depend too much on his outside help, and so neglect to seek and agonise for the spirit and life that is in him, to be in themselves. And it may also be thought, though this idea one approaches with caution, that the absolute and perfected union of his human psyche with the spirit and life of God, may, as it were open a door, or make a bridge, between the two elements, through which every human psyche can catch a nearer glimpse, and grow towards, the spiritual expression or life in God, that is the fulfilment of all psychic energy of desire. To people who are sensitive to such things, the

passing of a friend into Eternal life can cause a strange realisation and seems to open a door between the elements, through which one warms cold dreams, as it were, for a moment, in a glory of sunshine, not of this psychic world, but radiant with living reality. Such a sudden joy as this, strangely telepathic as it seems, is a small matter compared with the transfiguration of life that must be the result of a real psychic and spiritual relation with Christ, in whom the human psyche is united to and expressed in the Spirit of God.

For death could not change or touch the self of Christ, but it gave a Divine instead of an animal expression to his psyche, and getting to know this in him is getting to know one's own Eternal life. ("I go to prepare a place for you.") Christ says in verse 12 that he has many things to tell them, that they cannot bear, or carry (*βαστάζειν*) (*bastazein*) now (the secondary meaning is to hold in one's mind).

But though they cannot understand now, (because they have not yet the spirit, when the spirit of truth, which is the Spirit of Love or God, really has come in them, that Spirit will guide them into all truth (verse 13). (It will be remembered that when James and John wanted God to avenge Christ on his enemies, Christ told them they knew not what spirit they were of.) All life is in its essence of the Spirit, but to know it only as life is not to know it at all; till one knows it as Love, one does not really know the spirit that one is of, or that one derives one's life from, for Love is all Truth and all Life.

The idea (verse 13) of the Spirit of Truth gradually growing in people, or coming to people till at last they know all truth, gains new significance from the thought of re-incarnation, but this thought is not necessary to explain it. This added meaning would be that those who could not follow Christ now, who were not able to grasp and live in the truth of love, and therefore could not yet keep their psyches to Eternal life, yet would gradually begin to understand and live his Logos, in coming lives. For his words, even if

misunderstood at the moment of hearing, would always live in the unconscious mind of anyone who heard them, from "one generation (or birth) to another," till at last the spirit of truth growing strong in a human personality "takes of mine and shows it to you."

For the unconscious mind is built out of psychic responses or will vibrations which outlive the body, and re-appearing, finding expression as impulse, tendency, instinct, and, in mental things, talent or genius. The words of Christ stored thus in the unconscious treasury and rushing out into light, stimulated by the slow growth of the spirit of truth or love in the personality, are responsible for many a sudden "conversion." These conversions would be the re-discovery, in a spirit of understanding and real life, of a once-loved truth that had faded out of consciousness, because it had never been real (or realised in life). One does not really know anything that one does not try to live (for spirit and life are one). This temporary loss of the knowledge of Christ in some future life, because one has not lived one's knowledge, is the outer darkness, where there is weeping and gnashing of teeth. The man who comes to the wedding feast (of the psyche with the spirit) without the wedding garment, love, is thus cast out from the kingdom or knowledge of God. This is one of the experiences to be considered in studying verse 16. When the spirit in us makes known to us the things that are to come, he shall glorify (or express) Christ (in Life) (verse 14). "That One" (the spirit) "shall glorify me." The meaning of this phrase, applied to God in this Gospel, is baffling if we take glory and glorify in the sense of praise.

But if one thinks one's way into the word and the different connections in which it is used, one arrives at something deeper. The glory of men may be praise. But the glory of God seems always to be manifestation or expression in life. Truth, Love and Life are the kingdom, the power and the glory of God. For God is Love, and God is Truth, and God is Life, or God is Truth and Love

manifested or expressed in Life. And this manifestation or expression in Life is Glory. It is the Eternal Beauty. It is the living that is Truth and Love. "The spirit shall glorify me," would then mean that the spirit in us shall be truth and love, living in us, "taking of mine," (Christ's life) and showing it to us.

Thus the Spirit of God expresses Christ's life in us, showing us from within, the Love, Truth and Life, that are his, and that are "all things the Father hath" (verse 15).

This rather strange expression, with its startling implication of limits, becomes simple enough when one realises that God has nothing outside these three things, because nothing except Truth, Love and Life has reality, or is reality. These three are God, therefore they are reality, and there is no other reality.

Death, falsehood, and hate are also one, but that one does not exist, for it is death and mirage, nothing lives unless it lives in God, and in so far as it is apart from God it becomes death.

Spirit is the element of God and it cannot be separated from itself, or what one might call loosely, its "intellectual" and "moral" contents, Truth and Love.

It seems strange at first that, in the fifth verse, Christ should say that no one asked him whither goest thou, when this question seems to be implied in Thomas' words (xiv. 5). But the meaning seems clear that they are only questioning about, (and mourning for) his physical going away, and do not think about where he is going spiritually and mentally, and what his "going to the Father" will mean of Spirit and Life and Truth for men in the Kosmos (verses 5, 6, 7).

In verse 16, Christ repeats his mysterious prediction, "A little while and ye shall see me, because I go to the Father." The disciples are puzzled and ask for an explanation. He explains that he is not speaking only of the literal parting from him caused by his death (which need be no real parting, only a change of relations), but of the far more real parting

involved in the fact that some who had known and loved him externally, had not as yet "known" and "loved" him or God in him, spiritually. It seems that, as always, he is taking the external fact, (of his leaving this life) as a means of drawing their thoughts towards the real truth (of his spiritual presence and the spiritual presence of God). Up till now he has been with them, entering into their everyday life, and giving them truth in ordinary talk. But now, after his physical death, and withdrawal, he can no more come to them externally, and they cannot see him again until they begin to come to him in Spirit and in Truth. When they begin to know (and practise) real love, they will come to him again spiritually, and know him. This is the result of keeping Christ's commandments and abiding in love (as explained in chapter xiv, verses 21, 23). Christ tells them they cannot yet come to him, and speaks again of the "little while," and of the sorrow that people must go through before they learn to love or live spiritually (verses 19 and 20). He is leaving their life now physically, and he tells them that it is only after much suffering that they can follow him and reach him again, by being born into the same Divine life of Love and Truth. To illustrate this idea, he speaks of the sufferings gone through by a woman in travail, and then cheers them with the thought of how, when the child is born, "she remembereth no more the anguish, for joy that a man is born into the Kosmos" (verse 21).

Thus when we are born into real life, the difficulties and pain of the transmutation process, now going on within us, will seem as nothing, in the joy of the new and transcendent vibrations of real life.

He seems to warn them that anyone, even those who have known him physically, (which is not real knowledge) will have much sorrow before they get to know him spiritually, by the self-identification of love.

The Kosmos rejoices (verse 20), but sorrow is the mark of those whose "hour is come," to begin to grope after reality. And then he tells them of the joy that will be theirs when

they have found him really and spiritually, "your heart shall rejoice, and your joy no man taketh away from you" (verse 22). "In that day 'they will' question" no more about him, all their prayers will be answered (prayers in his name, Love and Truth and Life) (verse 23). He will tell them everything openly (without metaphors and symbols), that is, they will know the real, deepest truth behind all his parables and proverbs. For all Christ's parables are true on every level of understanding, but to understand the real ultimate truth and reality, one must have truth and love in oneself. For nothing else can give one a really deep insight into the nature of things. The twenty-sixth verses is usually translated, "and I say not that I will pray the Father for you." But in the oldest Latin version (the Codex Vercellensis), "I say not that" is left out, and the passage runs simply, "I will pray the Father for you."

The disciples seem perplexed. It seems that they have never doubted that they have already reached the goal of understanding and love, and even now they do not realise his meaning. Indeed, after this discourse, they feel they understand him better than ever before. They are doubly sure of their own understanding and "nearness" to him. They do not think the little while of spiritual separation can apply to them; they understand and know and believe really now, without any parables or proverbs, that Christ came forth from God and that he knows all things. Christ says "Do ye now believe? Behold the hour cometh, yea, is come, that ye shall be scattered every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me" (verse 32).

In truth at that very moment, there was probably not one of them who was spiritually with him. Everyone was scattered to his own little point of view of anger, or self defence, or longing to protect Christ from his enemies, or contempt of the traitor. But Christ in his absolute Love, Truth, forgiveness, and will to help those who thought themselves his enemies, his unfaltering love of traitors,

bigots, militarists and schemers for his death, was indeed alone with the Father of all.

In verse 33 he ends by telling his disciples that he has told them all this, not to confound or outrage them, but that "In me you may have peace."

They are going to have sorrow in the Kosmos, but he tells them to rejoice, he has overcome the Kosmos.

Perhaps he tells them this, that, when they are later in the midst of the sorrow of the Kosmos, they may begin to realise that it is only through sorrow that one comes to him who has conquered the Kosmos.

The psychic transformation and new birth of the self as a child of the Divine forces, that are necessary before one can *live* love, and thus find the way of Eternal life, cannot be accomplished without pain or conflict. Not without pain does one learn to hate one's psyche in the Kosmos. "Agonise," says Christ, "to enter in at the strait gate that leads to life."

Indeed, nothing that men think worth getting in this world, no real ability in art or science, is gained without "agonising," nor without agonising does one attain to that which, if it exists at all, must be the supreme human achievement, life in God.

It is noticeable that, in John's account of the Last Supper, there is no description of Christ's blessing the bread and wine, and speaking of his body and blood, and yet it seems as if the whole discourse might be summarised, as the spiritual explanation of the story in the other Gospels. As in the sixth chapter he gives the spiritual meaning of eating his body and drinking his blood, as receiving into one's self his spirit and life, and sharing it with others.

So in these discourses he explains at length the meaning of this food of Eternal life, the body and blood of Christ, or the spirit and life of Christ. For the spirit is the spirit of truth, and the life is the life of love, and this spirit of truth and life of love are the subjects of his last discourse. This is the life of the vine in us, and it is this that can preserve us, psyche and spirit, to everlasting life. Thus we

might take these discourses in chapters xiii, xiv, xv and xvi as an amplification of the ideas expressed in the essential symbolic actions, described minutely in the three first Gospels. The Last Supper must be celebrated spiritually by every Christian. Everyone who would receive, and give to others, must take the Bread and Wine of Spirit and Life directly from the hands of Christ, in whom are these Divine universal forces of Love and Truth that are real and Eternal Life. The question of Church services or Sacraments is a strangely controversial one. But it will be solved by every individual in the end according to their temperaments, and in so far as they feel the outward symbolism helps them to strain after, pray for, and realise that inner process which is the crown of all life.

The idea of the Communion as a social act drawing believers together, seems to symbolise the deep truth that all individual spiritual receiving is at the same time a social act of giving to one's "neighbour." The servant who kept his money tied up in a napkin lost even that which he had. So the Bread of Life is only ours to pass on. For it is the creative force of love in us, and creative force demands expression, in fact it lives in expression. If the knowledge of Christ is not Love, it is not Truth. If it is Love, it is our most precious possession that we must give away at once. For as well as the gift, it is the power or will of giving in us.

CHAPTER XVII

As Christ has expressed God in human life, he prays for a new expression in God, that he may manifest God by giving Eternal Life to all flesh

Christ's Prayer

He prays for Love, Truth and Life for all men, and for a new Life in God for his human psyche through which he may help everyone

IF we take the word glory to mean manifestation in life, or living expression, the connection in thought in the first ten verses becomes very clear.

Christ says "Father, the hour is come, glorify thy Son that thy son may also glorify thee." The hour has come for Christ to have a new expression in Life (the hour of his death).

He prays God for this new expression in God, so that he also may express God in human life. This he will do by giving Eternal Life to all flesh. This is the full expression of the Love of God.

When he is manifested in God, he will manifest the life of God, the life Eternal, in all those whom God has given him (all flesh). Thus one might almost say one of his last prayers on earth was for the work he would do in heaven (that is in Divine life).

Then he defines the Eternal Life which is going to be manifested or glorified in all men—"That they might know Thee, the only true God and Jesus Christ whom thou hast sent." That is to know God in Christ, with the knowledge that is self-identification or love. This knowledge of Love and Truth is Eternal Life, for it is living from Christ's centre.

Then Christ says (verse 4), I have glorified thee on the earth, I have finished the work that thou gavest me to do.

Already Christ has manifested or expressed God in a human life, his new manifestation in the Divine life will

make him able to manifest God in all human lives. Thus he now prays that as he has glorified God, manifested or expressed God in his life, God will now manifest or express him in Divine Life, so that he again may in the future glorify or express God in all human life. He prays God to glorify him "with Thine own self with the glory which I had with Thee before the Kosmos was." The work that he could do by manifesting God in his own human life was over. But though in a sense he leaves the Kosmos, he is not deserting it.

The coming change by which his psyche would find expression in Divine Spirit, instead of in a physical body, would make him able to help all flesh, without any limitations of time and space imposed by a physical body. Thus his glorification or expression in God, or what we call from the physical standpoint his death, has made him able to come into contact with, and help, everyone who is beginning to grope towards Eternal life. The departure of Christ from physical life was not a loss. It was "expedient" for us. He has manifested God's name (verse 6) to men in the Kosmos. God's name would be the Love, Truth and Life that are God. And he has left his words in the Kosmos (verse 8). And now the hour has come when he prays for a new manifestation, or expression, that he may in a new and tremendous way help all men to live, that expression of God that is Eternal Life, real absolute Life.

This prayer of Christ for a new manifestation, or expression, that he may do a new mysterious and tremendous work, has been overwhelmingly answered. So much so that one doubts the wisdom, although one may sympathise with the motives, of those who expect and hope for the return of Christ into physical life, as a great teacher and thinker.

He has already, (as he says in verses 6, 7, 8) given us the Logos that God has given him. Those that God has given him have received it.

He prays for them and, (in verse 10) says he is glorified or manifested in them. His prayer is, "Holy Father, keep

316 STUDY OF CHRIST IN THE FOURTH GOSPEL

through Thine own name those whom thou hast given me, that they may be one, even as we " (verse 11).

That is to say, he prays for two things for those he is leaving in the Kosmos : (1) That they may be kept through the Love, Truth and Life that are God ; and (2) thus gain the love that is self-identification with all life in God (" that they may be one, as we ").

In verse 12 Christ says he has kept them in God's " name " while he was in the Kosmos, and given them God's word or Logos, Truth, Then comes a very strange sentence, " None of them is lost, save the son of perdition." To take this to mean that only one man is lost among the disciples who was bound to be destroyed because he was the " Son of Destruction," would isolate this passage from the whole of Christ's teaching.

It seems far more in harmony with Christ's thought to take the son of destruction to be not a person, but an element in human personality. For if we say nothing is destroyed except destruction, nothing dies except death, nothing is lost to God in Christ except loss itself, nothing fails except failure, we are only describing the necessary condition of universal life and joy. As the Son of God in us is Eternal Life, so the son of destruction is destruction. Evil in the end is destroyed, because it is, in itself, destruction and death. The wording presents no obstacle to this interpretation. This will be seen if we substitute for the son of perdition that which is born of perdition (as in the Nicodemus conversation, that which is born of the flesh is flesh). In this story (Nicodemus) it would be impossible to doubt that Christ was referring, not to a person, but to an element in personality.

There is, in everyone, that which is born of the flesh, the " son of perdition," and when a man is born again of the Spirit, this son of perdition must die out, this loss be lost, this destruction destroyed. God has given Christ power over all flesh, nothing is lost except the son of perdition, that which is born of the flesh, what we call evil, in fact.

In verses 14, 15 and 16 Christ seems to speak of the Kosmos as of something hostile to him and to his wisdom.

This thought seems to clash with "So God loved the Kosmos," and with the idea that the Kosmos owes its existence to love.

These two ideas are reconciled, if we take the word Kosmos to mean the order of psychic and physical existence.

There is authority for this interpretation in the fact that the Stoics and others used this word for the "anima mundi" (the Universal Psyche), while it was used by the Pythagoreans to express the outside universe in the sense of its perfect order and arrangement contrasted to chaos. We are thrown back here then on the idea that the love of God called psychic and physical life into existence, but the mystery of limitation in the psychic response to love caused "Evil," and this evil is hostility to God in Christ. We are in the Kosmos, but not of it, as Christ was in it but not of it (verse 14).

This must mean that our ultimate being is born from the spirit that moved the psyche, as well as from the psyche itself, and thus we too are of love and truth, and we all share in the work of humanity of reconciling the psyche in us to the Spirit in us, which is the spirit of Christ, the Spirit of God.

Christ spoke, in the Kosmos, that we might have his joy fulfilled in ourselves (verse 13).

Thus his words are a spiritual force stimulating psychic life, with the creative Divine power of truth, that is the mental expression of love.

And Christ prays for all human beings, saying they are not of the Kosmos, their origin is Divine, that God will sanctify them through his Truth, for God's expression, or word, or Logos, in mental life is truth.

The idea of the necessity of sanctification through truth seems to rest on the fact that, in the evolution of the psyche and the self, there comes a time when conscious thought and purpose must take the place of the sub-conscious "urge,"

318 STUDY OF CHRIST IN THE FOURTH GOSPEL

which is the first manifestation and process of life, in man as well as animals. This is the Logos of God, the Truth without which there is no sanctification.

It is the second vibration of God in life, the second "day" of human life.

Christ went through psychic infancy and the awakening and sanctifying of truth, (verse 19) in order that he might unite a human psyche wholly to the truth, that is God, and live this Truth in the Kosmos, expressing it in word and deed, that it might awaken the psyches of men by the touch of its Divine force. The Truth of Love and Life is the Union in Christ of the Spiritual or Divine, and the psychic, or human. It is the only truth that exists.

If we remain in the first day of human life, without conscious thought, we have no means of reaching Eternal life.

This is not to say that what we are accustomed to call great intellect, is necessary to "sanctification." The faculties produced by education that go under the name of great intellect, do not always include the power of direct perception of truth. In fact they are, sometimes, even used to support with arguments, a position based on false perception.

The possession of truth, or the kingdom of God, depends not on any accumulation of learning, but on the purity and strength of the faculty by which we perceive truth directly and objectively.

("If thine eye be absolutely true thy body is full of light.") But we must be able to perceive love and truth in Christ, intellectually, before we can try to follow him. Without Truth one cannot have Love.

The conscious conception of a thing makes the difference between being attracted by it, and loving it. Love implies thought or "knowing,"

In verse 20 Christ explains that he prays for the sanctification through truth, not for his hearers only, but for all who come to the truth. "That they all may be one, as thou, Father, art in me and I in Thee, that they also may be

one in us." Thus Love, Life and Truth may be one spirit within us as in God. This is the final goal of real, absolute self-identification through universal love, that is universal knowledge, that is universal life. ("This is to know thee, the only true God, and Jesus Christ, whom thou hast sent.") Thus the Kosmos will know, or share, the identification of God with Christ (verse 21).

From the twenty-second to the twenty-fourth verse, he repeats and enlarges on this idea of universal self-identification in God, the love that is Life and Truth, the keeping of the commandment to love one another, that makes human life Divine. "And the 'glory' (expression in life) which thou gavest me I have given them, that they may be one, even as we are one, I in them and thou in me, that they may be made perfect in one" (verse 23).

True "Christian Love" then, is something much more than goodwill, or even affection. Its mental side, the truth that is love, is what we call imagination. It is the power of projecting oneself into other people's lives so that one feels their sufferings as one's own. Where there is imagination there can be no cruelty or unkindness. It is not that the imaginative person thinks it wrong to make another suffer, it is that when another suffers he suffers himself. A soldier in times of war, with a little imagination, is a miserable being. A soldier, with a universal imagination, would not be able to kill another person of any nationality whatever. Everybody has a certain amount of imagination, but it is a question whether anyone on earth has ever really, perfectly fulfilled Christ's law of absolutely universal love or imagination, which is the love or imagination of God in Christ. This love we can in the end attain to, through loving Christ and identifying ourselves with him, living in his life of universal love and imagination, and thus perhaps even sharing the creative will or love of God.

In verse 24 Christ says strangely, "Father, I will that they also whom thou hast given me, be with me where I am." This is indeed the love of imagination or self-identification,

the will of Eternal life for all. Because to be where Christ is, means to live as Christ lives, in unthinkable and Eternal expression, "that they may behold" his life expression (glory) in the love which he had before the foundation of the Kosmos (verse 24).

Here we come to the mystery of the Eternal Love and Truth and Life that are Christ, and were before the man Jesus Christ was born. The human psyche is not the beginning of life, even for us. Life has its origin in the Eternal God. "Thou lovedst me before the foundations of the Kosmos" (Love and Life are one). The Spirit, Love, Truth and Life is the reality of the man Jesus Christ, whose human psyche is an absolute, as it were, unalloyed response to this Spirit; and his self, the self that results from the ultimate divine union of spirit and psyche, the Son of God.

The twenty-fifth and twenty-sixth verses summarise the past, present and future of human life, and the gathering of it into the Eternal.

Christ calls God "Righteous Father." Righteousness is Love, and this righteous God "the Kosmos could not know." For the Kosmos is not sensitive to real Love.

Indeed, before the Logos in Christ, and apart from the Logos in Christ, the majority of human beings have worshipped and identified themselves with gods that have never been righteous (or Love). Power has been worshipped and is still worshipped in many forms. God has been thought of as cruel, angry, offended, jealous, but the righteousness that is universal love, absolute truth, and eternal life has not been known. Even Christ's followers have not grasped it. But they are on their way to it, because they have realised that Christ has been sent by God, and that therefore this nature they see in Christ is Divine (verse 25). Christ thus declares or manifests God to them (verse 26), and in his prayer to God he promises, strangely, that he will in the future go on manifesting God to them, so that in the end "the love wherewith thou hast loved me may be in them, and I in them." This Love is not passive, to be received and accepted

but active, creative. It is the spirit, the "maker of life." It is the will of God coming into being within us. This will that is self-identification with Christ, is then the goal of life, for to have this in us, is to have in us the Love that is God, and that is Christ in us. All human love that is self-identification with another, is a step forward towards this goal. For creative Love is the key of the kingdom of Truth, and the straight gate and the narrow way that leads into life.

Taken as a whole, this prayer of Christ's has two characteristics :

(1) He prays for a new expression or glory or manifestation in God, not for himself alone, but that he may give it to all men, as everything that God has given him, he has given to others. And all through his prayer, others are present to his mind, and he only prays for Truth, Love and Life, that he may give the Divine to all flesh.

(2) He seems to appeal to Justice in his prayer, asking God to give him a new expression or glory in Eternal life, as he has given expression or glory to God in psychic life. Thus we must all appeal to the Justice of God in our prayers. We cannot hope for the forgiveness of our sins, unless we can ask for it because we forgive everyone else.

We may not be able to ask for Eternal life and expression from God, as a sort of right, because we have expressed God in our lives, but everyone can pray for Eternal life as a free gift from God, with sure hope, if they can say they have tried not to refuse the prayers of others. And if they have failed in this, they can still gain the mercy and forgiveness of God, as an answer to prayer, through giving forgiveness to all men.

Thus it seems for the gift of Eternal life and expression in God, there is only one thing really needful, Love, that is universal forgiveness. And this implies the desire that was so strong in Christ to share our Eternal life with all other men, which is real love or "*ἀγάπη*" (agape).

The prayer of Love and Truth then is to pray for gifts,

that one may give them to others. And it is because one gives them, that one has a right to pray for them, thus one may pray to receive the Body and Blood of Christ (the spirit and life of Christ) or the Bread of Life, that one may share it with others. And it is in this receiving and giving we may all become "One." This fundamental relation of oneness in Christ through giving and taking is the inner bond that binds all his followers into one, irrespective of organisations or dogmas. This fellowship is the foundation of a new heaven and a new earth into which all life will gradually resolve itself, its limits for everyone are, the limits of Love and Truth in themselves. Every human being is either entering it, or on their way to enter it, or struggling to live in it. If we had in us the love of God in Christ, as Christ had it, our fellowship would be the whole living earth.

If we limit our fellowship to those who belong to a Church, or even to those who call themselves Christians, we lose our touch with the Divine in Christ. For the Divine is the unlimited and the universal, and because God is love, every living soul is potentially one, in the God that is in Christ. It is not for us to ask how much or how soon, these are mere questions of space and time.

All life is Divine, because it has a seed of divineness in it. It has been said,* the nature of a thing is in its end or fulfilled evolution. And indeed we can judge of the nature of a tree, by its fruits better than by its roots.

It is noticeable that Christ prayed for the work he was going to do after his death, and even before his prayer was over, was very sure that it was granted.

The ring of triumphant prophecy in the last verse is very strange and wonderful, spoken by one so near death. "I made known unto them thy Name (nature) and will make it known, that the Love wherewith thou lovest me may be in them, and I in them" (verses 11, 26). When he said these words Christ knew that he had no future in this life, before him. But everywhere in this prayer we find the idea of the

* "Politics," Aristotle, Book 1, 2, 8.

mysterious work he is going to do in the inner minds and natures of men still in the Kosmos, when God has given him expression, or glorified him in Himself. He has manifested God in Love, Truth and Life in the Kosmos. Now God will manifest his human psyche in Divine Life. So that he, thus manifested, may return again spiritually to the Kosmos, bringing Love, Truth and Life to that inner mysterious region, where the psychic borders on the spiritual, and he can meet the inner minds and psyches of men. Truly, as Paul said, “neither depth nor height nor any other creature,” could separate human beings from him who prayed this prayer.

CHAPTER XVIII

The Will of Love
The Kingdom of Truth

The Garden of Gethsemane
Christ's words to Pilate

JOHN's narrative of the events that precede the Crucifixion, brings out clearly several points. When the Universal Love and Truth, that is Christ, is confronted by evil will, the men of evil will fall back, startled and unnerved, as they had done before in the Temple, from the force of Love. But this time there is present one of Christ's disciples, who has so little understood Christ that he has a sword, and actually tries to defend him by wounding another human being. Christ stops Peter at once with words which, one would think, would for ever make violence impossible for his followers. "Put up thy sword in its sheath. The cup which my Father hath given me, shall I not drink it?" From the worldly point of view, Peter had every excuse, more than excuse, justification. The One who was to him the Son of the living God, the adored friend, the deepest thinker and wisest of mankind, was threatened by torture and death, from those whom Peter probably thought of as fools and wicked men. Most people would think him a miserable coward, if he let this dreadful crime be committed, without an effort to stop it. He had, in fact, in a very extreme form, the usual excuse for violence, the danger of another, whom one might protect with the sword. For the fact that Christ would not defend himself, and of his entire holiness and innocence of character, made the temptation to defend him terribly strong. Just as now there are people who would think it wrong to use violence, for their own purposes, and who will yet argue that there are cases when one must use it. "Could

you," they say, "see a child murdered before your eyes, without trying to save it by killing the murderer ? "

Christ's everlasting answer to this is a very deep one.

He does not enter into any of the ordinary arguments, about the use of violence to rescue another from violence, he refers the whole question to the relation of Life to God. "The cup which my Father hath given me, shall I not drink it."

If one thinks God is Love, then to do anything that involves the absence of Love, is to push God out of one's life. When physical suffering and death come to Christ, he accepted it as the Will of Love for him. To resist it by acting without Love to someone else, was impossible to him, and anyone who acted without Love, in his defence, showed that he had not understood the Love of God in Christ.

To try to save others from death or suffering, through the Love that is God, is quite another matter. Because if one can be saved by Love, it is the Will of Love, or God, that one should be saved.

Thus Christ at once, when he was taken, spoke for his disciples, "Let these go their way."

To resist violence with violence is to resist the Love that is the Will of God, for all violence is the absence of Love.

To resist violence with Love, and through Love to save others from suffering and death, is to do the Will of God, or glorify or express God.

The sudden act of violence seems to have broken the spell of Love, which so far has always protected Christ. The officers take courage to arrest him, and take him to the High Priest.

It is curious how, directly after this, Peter, who did not lack physical courage to fight for Christ with the sword, fails in the different kind of courage needed to witness to Him. It seemed as if the servant's questions were a direct result of Christ's answer to the High Priest (verse 21), "Why asketh thou me. Ask them which heard me, what I have said unto them. Behold, they know what I said."

These words, overheard by the standers by, might naturally cause them to question Peter. And it seems as if Christ, who would not let Peter fight for him, made an indirect appeal to him to witness to him, and give to others the gift he had received. In his failure to respond to this appeal, he shows his want of understanding of God as Truth in Christ, as before he had shown his want of understanding of God as Love.

The conversation between Christ and Pilate, beginning at the thirty-third verse, seems clearer, if one reconstructs "σὺ εἶ ὁ βασιλεὺς" (su ei ho basileus), as "thou art the King."

It reads then as an outburst of admiration from Pilate, an assertion of Christ's superiority, which he still adhered to in a weak, obstinate sort of way, even while consenting to his death. Christ's question, has he thought of this himself, or heard it from others? (verse 34), brings out Pilate's contempt for the Jews.

In verse 35, he seems to take a wholly nationalist point of view. His "am I a Jew?" used here, seems to imply that his admiration for Christ is not learned from Christ's nation. He tells him that his own countrymen have betrayed him to the foreign ruler.

And thus Christ makes an opportunity of telling him that his kingdom is not a national one. If he were a political leader, his followers would fight to save him. His kingdom is not "from hence." Pilate's question, "Art thou a King then?" calls forth the tremendous assertion (verse 37):

"Sayest thou that I am a king? To this end was I born and for this cause came I into the world, that I might bear witness unto the Truth. Everyone that is of the Truth heareth my voice" (verse 37).

Thus, his kingdom is identified with Truth. His followers are "of the Truth." To be a King is to bear witness to the Truth. That is to give the treasures of his Kingdom of Truth to others. For Truth is Love. Truth is the Kingdom of God. As Love is Will in God, so Truth is possession. It is the only thing that can belong to anyone, really and

everlastingly, and the more you give it away the more it belongs to you. Thus the instinct to clutch things is false. The only thing one can really possess is Truth, and that only in giving it away. It is the Kingdom of God, the riches of God.

Every crumb of Truth in God is the everlasting possession of anyone who really knows it.

If you really know it, you must give it away at once, for it is only really yours when you give it away. For giving away is Love, and Love and Truth are one.

This Kingdom is not of the Kosmos. If it was of the Kosmos people might fight for it. They might fight for Christ, to save him from the Jews. But those who were "of the Truth" that was God in him, or Love, could not fight. For no man can fight for Truth. Simply because to fight at all is to destroy truth. For it is to destroy Love, even to try to destroy Life, and Love and Life and Truth are one; so that the relative absence of any one of the three is a relative absence of all, and all fighting is a turning away from God. So is anger and hate. There is no such thing as righteous indignation. For only God is righteous, and God is Love, and Love is the only Truth.

Truth is driven out of one's personality by anger or hatred whether expressed in thought, word or deed.

It is obvious that no one who really believed that God is Love and God is Truth, could be deceived by any of those strange and fatal fanaticisms that have over and over again, in history, urged people to do angry and even terrible deeds, in defence of some "good cause" or other. From time immemorial the world has been drenched in blood and torn with agony, by those who were defending what they thought to be their holiest ideals, or fighting and dying and killing for their religion, or their honour, their Church, their friends, or their Country, or Christianity.

But these ideals, ideals that men can fight for, are not the ideals of Christ, they are of this Kosmos, psychic illusion and not spiritual truth.

Many have died for Love and Truth and Life, that is for Christ or God, but none have ever, or can ever, fight for the Kingdom of God.

As Truth is the Kingdom of God in Christ, so we pray for the Kingdom of God to come (in us) (thy Kingdom come). This is the prayer for truth that is God in us. Because "every one that is of the Truth heareth my voice."

If the Truth is in us, we are of the Truth. Our inner Truth responds to the voice of Christ. Pilate who is not a Jew, seems nearer to Christ's Kingdom than some of Christ's own countrymen. He does not know of Truth as God, yet he responds to it in Christ, in a dim and groping way. But like many, perhaps, who have responded too much to the false illusive mirage and glamour of psychic life, he has lost the sense of the Eternal Reality. And his final "What is Truth?" seems like the despairing sigh of one who has tested, and found wanting, many seemingly noble and true appearances, and is half afraid of adding one more to his store of disappointments and disillusion. Even so he goes straight out to the Jews, and suggests to them that he should release him whom he still calls their King.

It is strange that, even when he is trying to save Christ, he cannot resist irritating his enemies, by giving this title to the man they hate and have betrayed to him. It is perhaps characteristic of Pilate, that, though he is not true to Christ in his actions, in his thoughts and words he never falters. He, like Peter and perhaps Judas, is one of those who recognise the Truth, and yet cannot make it their own and live it.

CHAPTER XIX

He does his last beautiful works.	Dying words and Death of Christ
He gives up his Spirit and	
takes his psyche again to	
Eternal Life	"Water"

THE first sixteen verses of this chapter describe the struggle between Pilate and the Jews. Pilate goes on insisting, by words and symbolic actions, that Christ is the King of the Jews. The strange sight of the lonely outcast, persecuted and hated by his own nation, who is at the same time the greatest, or King, amongst them, seems to have struck Pilate's imagination. The Emperor's purple and the crown of thorns bear witness to his curious ironic insight into realities. It is easy to believe that he hoped that the Jews might also respond to the arresting personality of him who wore agony and death as the crown of life.

But Pilate's response to truth, however great, was still only intellectual, as yet it was not his life, it was only his thought. There was perhaps only one thing that could break down in him the walls between the two that should be one, and that was the knowledge that he only just missed, the knowledge of the Love, Truth and Life that is God in Christ. This is the knowledge that is Eternal Life, because it means the unity of *living* (not abstract) truth.

At times he seems to have had a dim intuition even of this reality, perhaps the result of Christ's words about life and truth, words like all Christ's, for all time and all people. Yet specially for the momentary need of the person to whom he was speaking.

It even seems that, in his very insistence on the idea that Christ was a king amongst men, there was some attempt to

hide something, even from himself; to defend himself against the inner, intuitive knowledge of some unique divine life in Christ.

When the Jews said, as an accusation against Christ, that he made himself the Son of God (verse 8) we read, "When Pilate therefore heard this saying he was the more afraid, and he entered into the palace again and saith unto Jesus, 'Whence art thou'?" (verse 9).

Thus it seemed as if the accusation of the Jews had put his own hidden and repressed intuition into words, and terrified him. He began to fear Christ as well as fearing the Jews. For he knew even less than the identity of Truth and Life, that the Truth that is Life is also Love.

Therefore he had tried to get rid of his secret misgivings by having Christ scourged and set at naught by the soldiers, thus attempting to reassure himself that, in Christ, there was none of that Power, which was probably what he had been taught to consider Divine.

The proved absence of any force or physical defence in Christ does not seem to help him, his inner conviction seems to grow even stronger and more coherent.

Still when Christ does not answer his last question, "Whence art thou?" he tries, rather pathetically, to insist, to himself and to Christ, on their relative positions of legal authority and personal helplessness.

He cannot think how Christ dare be silent before him. Does he not know that Pilate has supreme power to crucify or release him (verse 10). Christ puts on one side, quite gently and quite relentlessly, all his Roman traditions and ideas of duty and responsibility and authority.

His answer is full of understanding and pity. Regardless of all external circumstances and appearance, it is based on the true spiritual relativity between the accused and the Judge.

In a gentle, subtle way, he reverses all the usual values and proportions of "public life."

He takes for granted the evil nature of power and

"justice," judging Pilate's mind in the light of absolute truth. He acquits him of the power to injure him. It is praise of Pilate to say that "he has no power in himself to hurt Christ."

Christ himself has no power to hurt anyone, as God has no power to hurt anyone.

There is no Divine Power except Love. Every step made by every humble individual towards following Christ, always involves a loss of "power."

—But of course the loss of power on one side is nothing to the gain on the other.

Christ gave up the power to fight the Romans or to hate and kill his enemies, and his nation's enemies, but he gained the power to raise men to Eternal life, the power of Love. He has no power to do anything but help every one he comes in contact with. Amongst ordinary human beings there are many degrees of power to do evil. Few of us have the power to kill one another. We are not restrained by any effort of will. It would be a sheer impossibility to many people and quite beyond their power to stab their neighbour at dinner. But it is through the fear which is the reverse side of power that many evil deeds are done. Thus it is a commonplace among militarists, that without the death penalty on the battlefield, you could not get an army to go on killing their opponents. This argument has been used again and again through the ages to justify the loss of young life through military executions of those whose hearts fail them in the midst of their horrible task.

Of such was Pilate. The evil in him was not malice or hate, the power to hurt. It was fear of others.

"Therefore they who betrayed me to thee have the greater sin" (verse 11).

It was natural that Christ's attitude should have a great effect on him. For it must have been indeed strange to the Roman Governor, to find someone who is not impressed by his power as a representative and judge of the supreme Roman law in a conquered nation, but is almost preoccupied in his

pity, knowledge and forgiveness of that helpless weakness of will, that alone makes men able to maintain positions of autocratic power. The condemned person gently exonerated the judge from the greater sin of hatred, and incidentally convicted him of the lesser sin of fear.

"Upon this Pilate sought to release him" (verse 12).

And indeed to a man like Pilate, accustomed doubtless to despair and entreaties for life on the part of the condemned, the serene detachment of Christ must have been startling. Obviously he was thinking with sympathy and pity of the weakness of his judge, and the sin into which he was drifting; not of his own sufferings, present or future.

Pilate does not seem to have been able to keep up any dignity or pretensions in face of the truth that is in Christ.

But the Jews had a sure method of coercing him. They threatened him with Cæsar (verse 12). These Jews, members of a conquered nation, accused him of disloyalty to their hated conqueror, because he would not execute a Jew accused of sedition against their oppressor. Such is the confusion of mind induced by hate. And here they must have appealed to something more than fear in Pilate, his sense of duty to his country, and to the Emperor.

Yet he still persisted in his attempt to save Christ. But he also persisted in his strange obstinate determination to describe Christ as a king (verse 14). Perhaps he was still subconsciously striving to convince himself that Christ was just a Jew, the greatest of the Jews, but still only a Jew, and to resist an inner conviction thrust upon him by the Divine strangeness that tormented him.

Anyhow this method called out a last outcry from the Jewish crowd. Ready in their hatred to trample under foot the very national life that was at other times their chief pride, and the bulwark of their religion, the chief priests grovelled before the Roman power. "We have no king but Cæsar" (verse 15).

This, one imagines, must have seemed to Pilate an offer of real loyalty to Rome, at the price of Christ's crucifixion.

Brought up, doubtlessly, to guide his life according to the ideals of patriotism and loyalty to the State, the life of one man must have seemed indeed a small thing to him, when weighed in the balance with the stability and glory of the great Empire he represented. Thus to him the death of Christ would seem a thousand times justified, if it helped to convert a set of turbulent nationalists and religious fanatics into loyal servants of Rome.

He had to do his duty by his king and his country, and he was not to be pushed off the path of duty by any consideration of the fate of one man.

Still some strange instinct seemed to move him to insist on the greatness of Christ, and perhaps to taunt the Jews with their treachery to their greatest fellow countryman. So he vented his irritation at being forced to give in to an act his inner mind condemned, by persisting, in spite of all protests in putting up his inscription over the Cross "Jesus of Nazareth, the King of the Jews" (verse 19).

Thus Pilate was one of those who did wrong from a sense of duty and respect to authority. Christ's words "He that delivered me unto thee hath the greater sin," might indeed have been said over and over again by many a condemned man, through the ages, to jailors, torturers and executioners.

For the cruelty of the minority of human beings could not torment the whole human race with wars, massacres and executions, if it was not for the docile and disciplined dutifulness of the majority.

In verse 23 John describes at length the division of Christ's clothes among the soldiers (verse 24).

It seems hard to account for the stress laid on this incident, unless it is to emphasise the absolute giving up of all physical life and possessions. Christ had no more need of any material aid to physical expression.

This is perhaps the psychic "sacrifice" of the death of Christ. He laid down all material expression and possession, for possession is an extended form of life expression.

Three last actions of Christ's will are recorded by John.

First, he speaks to his mother and to John, bequeathing, as it were, the human relationship he has with each one of them, to the other (verse 26).

One imagines that his two great friends find together the Eternal life of Love and Truth in him.

His next "word" is very subtle. He says, "I thirst," and a soldier gives him vinegar to drink (verses 28 and 29).

He accepts this. On the surface this action is easily accounted for, by the agony of thirst caused by Crucifixion. But Christ lived always from within. Every time he speaks his words are "to do the will of him that sent him." It is impossible to imagine that anything he said was the mere expression of a physical need, wrung out of him by physical agony.

It seems more natural that he who knew all things, should have known that the soldier was sensitive to pity, and thus could be helped by him. (As long ago, with the Samaritan), his first step was to ask him for something, or rather, to express a need before him.

The soldier responded. Thus, even in the midst of evil and cruelty, he had the fortune to give something to Christ. Or one might say, he had doubtless earned the fortune through some merciful action in the past, perhaps in another life, which had brought into life in him a spark of the pity that is Love and Truth.

Thus Christ's last action was to incur a debt towards this Roman soldier. This debt would enable him by the laws of justice and love, to repay him a thousand fold.

Indeed, one may be sure that whether in this life or another, this one action of pity would, through the love that is God, become in him a fountain springing up to Eternal life.

Thus Christ's last action was one of deep significance and far-reaching mercy towards one of his executioners. This man appears to be the last of those to whom the Father had sent him.

After he had established this relation, he could say "It is finished" (verse 30), or completed. For every work, every

relation with every human being to whom God sent him, was accomplished.

In every case he had sown the seeds of Eternal life. The rest of his work "the harvest" would be done through the ages, not in physical but in psychic-spiritual life. Doubtless he had set up such a network of relations with people through his life, as would bring the whole human race in the end into Eternal life. This would be done through the fact that the gift that he gives to anyone is in its nature love, that forces the recipient to give it away again, and anyone who received it first from another must also give to everybody. This process must eventually include every human life. So Christ saves the whole world, though for some people time is necessary—and this is the inner necessity for re-incarnation. Time is God's gift to bring everyone to Eternal life, and some need more time than others. But everyone who loves and forgives can gain Christ's promise of Eternal life now, and can come into real, living touch with him.

For now he meets men no longer in the material world, but in the inner deeps of the psychic life, he manifests himself to the self, waking up to long for love and truth and dream of Eternal manifestation. This is the great peace and hope, under and beyond the conflict, in the struggle of those who are beginning to "hate their psyches in the Kosmos," because of the far dazzling vision of Eternal life, the transfiguration of the psyche through Love and Truth.

Other Evangelists record other words of Christ on the cross, and other incidents representing works of mercy done whilst he was dying, such as his prayer for his enemies, and his promise of Eternal life to the thief.

Taken altogether, it is obvious that in the hours of his physical agony, he gave great spiritual gifts to his enemies, his fellow sufferers and his friends.

Truly one understands why he would not take any anæsthetic to dull his faculties (Matt. xxvii. 34). For it seems that every moment of his life down to the second of death was allotted to two occupations—prayer, and the

carrying out in relations with other lives, of the truth and love that are God in the union of his spirit with God.

It is noticeable that John seems tacitly to correct the other Evangelists on one point. The words that are responded to by the soldier are recorded by him as "I thirst." These words are quite different in Matthew and Mark's account. There they are quoted as "My God, my God, why hast thou forsaken me?"—words, confused by the passers-by with an appeal to Elias, but understood by the soldier as an expression of thirst.

It seems impossible to know whether Christ did or did not repeat, during his agony, the wonderful psalm that begins with these words. Certain it is that it seems to hold an extraordinary description of his dying. It may be, that when he was explaining what was going to happen to his disciples, that he quoted it to them, to help their faith, by means of this startling prophetic outburst of inspired truth. "They pierce my hands and my feet; they stand staring and looking upon me." And now he may have repeated it, in the midst of agony, to bear witness to the truth that this terrible death of his was from everlasting the will of God—Love. Regardless of the obvious uncertainty and confusion of thought (in the account in Matthew and Mark) between God, Elijah and the desire to quench thirst, some people have been content to take the words "My God, my God, why hast thou forsaken me?" without their context, in a sort of very effective and dramatic shallowness, as Christ's "last cry of disappointment and despair, echoing down the ages."

But taken from the beginning to the end, the psalm is a wonderful pæan of joy in agony, of triumph in despair, and of the worship, in death, of him who alone makes alive the psyche of man.

"All they that go down into the dust shall kneel before thee, and no man hath made alive his own psyche."

(The Spetuangint version is "My psyche lives in him" or to him.)

It is striking how, according to John, Christ's work is not

completed till the moment of his death. His last gift to the Roman soldier is the absolute completion of the work his Father has given him to do, and he dies at once. John does not repeat his dying prayer, probably because he knew it to be common property amongst Christians, recorded elsewhere.

In verse 30 Christ is said "to give up his spirit." This description of the act of death is in contrast to the expression laying down one's psyche, which also seems (though perhaps not necessarily) to involve the idea of physical death. The expression laying down one's psyche is translated always as laying down one's life in the authorised version of the New Testament. (The Revised Version has, however, the alternative, soul, in the margin.)

Laying down one's psyche must, on the other hand, mean primarily laying down one's desire nature. Christ laid down his desire nature to the Kosmos, and took it again to Eternal Life. Whosoever shall hate his psyche in the Kosmos, shall keep it to Eternal Life. One must remember that the psyche is both the desire nature and its expression. Death is always a crisis in the relations of one's psyche to oneself. For those who had no hope of Eternal Life, death would mean always the laying down of, or destruction of, the psyche. But those who lay down their psyches in their lives, have the hope of keeping it to Eternal Life. There are more ways of laying down one's psyche for those one loves, than dying physically for them. Christ had done this all through his life, his material desire nature could never have influenced his words and actions. In death he must have taken it again to Eternal Life.

But when he died, he spoke of his spirit, not his psyche. "Into thy hands I commend my spirit." The Divine Self, the Love and Truth that is Eternal Life in him, he gives to be manifested in God, in the everlasting union of human psyche and Divine spirit.

At the end of this chapter (verses 31 to 37) is the story strongly stressed by John, of the wounding of Christ after his death. This is the only record of this incident. The interest

seems to centre in the word "water." The importance and significance attached to this episode must surely point to a deeper than merely physical fulfilment. "He that saw it bears witness, and his witness is true, and he knoweth that he saith truth."

The use of the word water as a symbol, is customary all through John's Gospel, Epistles and the Revelation. Here it is only necessary to refer to the use of it in very much the same connection in 1 John v. 6, "Who is he that overcometh the Kosmos but he that believeth that Jesus is the Son of God. This is the one who came by water and blood, Jesus Christ, not by water only, but by water and blood."

It is obvious that in this passage, too, John does not take water in the sheer physical sense. Verse 8 in the same chapter, seems farther to prove this.

There are three that bear witness, the Spirit, the Water and the Blood (1 John v. 8) seems to point to three distinct elements, the spirit, the psyche, and the flesh, and thus explained, it is easy to see that the witness is to the threefold complete, human and Divine nature of Christ's Expression.

The sentence, "not by water alone," referring to Christ's coming, would mean that Christ was no psychic phantom, (as was maintained by some heretics,) but a real human being, and might be the answer to very early Gnostic theories that Christ was not a real human being. This theory was held later by the Valentinians, who taught that the body of Jesus was a heavenly psychic formation (Harnack's History of Dogma, page 258). The Epistle does not deny this "psychic formation," water, but also asserts the reality of Christ's material body (not by water only, but by water and blood).

In the light of this idea of John's insistence on the water or psychic element as part of Christ's nature, the Crucifixion story gains significance.

The witness that John insists on with such vehemence seems to be the witness of one person only. "He that hath seen hath borne witness, and his witness is true, and he knoweth that he saith true." This witness might easily be

that of a sudden psychic experience, or moment of psychic insight, which revealed to John the action of inner psychophysical forces. From this point of view, the suggested explanation of the "blood and water" would be something like this.

Besides and beyond the built-up organised human psyche, the soul of man, the human body like all matter in different degrees, is saturated through and through with the psychic element, the element of life, out of which the individual organised psyche seems to be built. The presence of this undifferentiated psychic life is the cause of decay in the bodies of men and animals. The fact that it works out the falling to pieces in unspeakable ugliness of the body it has animated, no doubt led to the idea in old occult tradition that in it is something of the very essence of evil. It is the force behind the blood, the psychic evil in our nature, the very impulse that brings us back again and again looking for satisfaction in physical life.

Unlike other human beings, it was no poisonous blind psychic force that brought Christ into material life, but the Divine conscious impulse of Love and Truth, without any material darkness. It will perhaps seem to many superstitious to suggest that, with a flash of psychic sight, John saw (when Christ's blood was shed) the psychic impulse which was thus expressed, or rather, the Divine spiritual psychic impulse which brought Christ into the Kosmos, and gave him material expression, flow back into the universal psyche like water for its purification, whereas in ordinary people this same element has to wreak the corruption that is in it on to the physical body, before it can be returned, harmless and purified, to the Universal.

This, of course, has nothing to do with the Psyche in Christ, the human soul, the Divine creation of Love and Truth, which was henceforth manifested in Spirit or Eternal Life or God. It is perhaps only another way of saying that Christ's physical birth was caused by an unalloyed impulse or force of the love of God, the threefold perfect Divine vibration

of Love, Truth, Life. Therefore his very body was built by the force of this Divine response to the Divine vibration, whereas with other human beings, the force that manifests itself as the blood which is the life, is a force of self-love and desire of psychic gratification. The connection between the psychic life and the blood has been felt by people from the earliest times. The "spirits in the blood" were part of the faith of primitive science in Greece, and the blood has figured prominently in occultism and magic all through the ages. It is easy to see how the belief in blood as a malign psychic force could lead to the idea of some Divine quality or impulse that made of the psychic force in the blood or life of Christ a purifying element, "water." Some idea of this kind seems to be behind Marlow's famous line, "See where Christ's blood streams in the firmament."

These ideas have, of course, no connection with Christ's own imagery when he speaks of his spirit and life, that people must share, as his body and blood. But the dim, unconscious, or half conscious recollection of these old beliefs, seems to account for much of the strange imagery about the blood of Christ, or the blood of the Lamb, so much used by certain sections of Christians. For the shadows of ancient and lost traditions seem often to haunt the minds of people who have no conscious knowledge of them. (See Essay on "The Psychic Element," page 44).

The chapter ends with the account of the burial of Christ.

CHAPTER XX

With what form did he come ?	Three Resurrection Incidents
The forgiveness of sins	Appearance to the disciples assembled
Faith	Story of Thomas

IF one tries to analyse the fragmentary stories of the Resurrection of Christ one finds they fall naturally into two classes.

(1) The stories, or fragments, that seem to point to a physical resurrection.

(2) The stories, or fragments, that seem to point to a manifestation in a form not physical, as we know the physical.

Thus a contradictory element is introduced which has puzzled many people.

In the three Resurrection stories in this chapter, the story of Mary Magdalene, the story of the disciples assembled together, and the story of Thomas, this discord is very apparent. And it is introduced without any attempt at reconciliation or explanation. Thus it seems quite clear from Christ's words to Mary Magdalene, in the first incident, that he was not in a spiritual form.

"Touch me not (or "cling not to me") for I am not yet ascended to my Father." This incident, whilst not ruling out the idea of physical resurrection, seems rather to point to an intermediate, temporary (perhaps psychic) state, between Christ's physical manifestations and his manifestation in Spirit. ("Ascension.")

The idea of a physical body is introduced by the words to Thomas: "Thrust thine hand into my side," as also by incidents of eating, etc., in the next chapter.

In the second incident Christ is supposed to "breathe,"

and yet to breathe with a body that could appear to them "after the doors were shut." This could hardly be a real physical body, and the solution is probably that the words "breathe into" should be "inspire."

In the third incident the words "thrust thy hand into my side," are set against the statement that here again Christ appeared in spite of shut doors.

Thus, taking the incidents as they stand in the Revised Version of the New Testament, the evidence seems pretty evenly balanced. Again the statement of the sheer physical fact that his body was not in the tomb, seems no real indication of physical life, for two reasons: (1) His grave clothes were left, and his other clothes were distributed among the soldiers, so he could have had none. The careful insistence of John on the fate of all his clothes, one cannot help interpreting as implying a conviction, that he had given up entirely the material element of expression, through possession. (2) The belief that Christ's body was living after the resurrection throws no light on what became of it in the end. It does not solve, but only pushes on to the time of the "ascension," the problem of his rising from physical to Spiritual life—the evolution or unfolding in him of Eternal life.

Thus the incidents, taken alone, are too contradictory to lead to a consecutive rational theory. But taken in relation to other considerations and happenings in the Gospels, the whole question becomes simplified. The only certain conclusion one can come to, is, that as the stories seem to be contradictory, there must be a mistake somewhere, either in the record, or in its interpretation. The question before us then is, in relation to Christ's teaching and life, and the mentality of his disciples—illustrated in many incidents—is this mistake likely to be on the side of an over-emphasis of the physical, of the psychic, or of the spiritual? As regards the disciples, it is obvious that there can be but one answer to this. For, as one reads the New Testament, one realises that the disciples are constantly making mistakes. These mistakes are not the mistakes of idealists, they are the

mistakes of those who are intellectually limited, by a materialism that is always mistaking the physical symbol for the thing symbolised, and interpreting spiritual truths as objects of sense.

Thus Philip says, even at the end, after all Christ's spiritual teaching, "Show us the Father." Indeed, so literal were they in their interpretation of his spiritual sayings, such as "he that eateth my flesh and drinketh my blood hath Eternal Life," that many were offended and walked no more with him. When Christ spoke of the coming of the inner kingdom of truth in the soul, they could ask him, "Where, Lord?" as if he was speaking of the coming of an army or an Emperor.

One can quite understand that it was almost impossible for them to believe that it was really Christ, alive and with them, unless they could be sure that before their eyes they saw the same flesh and blood form, that they had known before his death. They were so certain, and rightly so certain, that it was really Christ who appeared, that they could not avoid (although sometimes baffled by a strangeness of form), the inference that he was really there in his physical body, as he lived. Yet even here there are constant doubts and falterings, as in Mark xvi, when he is said to have "appeared in another form."

And here one must also take into account the bitter controversy, in the earliest ages of the Church, on the subject of the physical resurrection of Christ, and the work of those "correctors," who were appointed to bring the text of Scripture into more harmonious relation with orthodox dogma. In those days of passionate contest, the addition of a few words, here and there, would seem a little matter to the victorious party, if by so doing they could bring home to men their favourite doctrine of bodily resurrection. And it must be remembered that we cannot judge them by our modern standards, for they really thought that by this, to them perhaps slight dishonesty, they were saving men from the flames of hell, the everlasting doom of heretics.

On the whole, from the spiritual point of view of truth, the clinging to the idea of a physical resurrection seems to land people in less false thinking, than the notion of a resurrection of spirit that eliminates the human form, and desire nature of man. Because the psyche is the real essential body, and therefore the real essential body is immortal, its confusion with the material manifestation is very natural, in those who do not realise the threefold nature of things. But it is very noticeable that Paul, who tells us that there is a psychic body and a spiritual body, does ~~not~~ even seem to suggest the idea that Christ's resurrection manifestations were physical. Indeed, Paul's contemporaneous witness seems almost decisive (1 Cor. xv. 5). For in his account of the various appearances of Christ, after the Resurrection, he puts his own vision on the road to Damascus in the same category as Christ's appearances to the disciples. He never claims a physical quality for his vision. Indeed, in Acts xix. 7, he says the people who were with him beheld no man. This according to Paul, was the last of all of Christ's appearances.

The whole description of Paul is obviously of a non-physical event. And it is equally obvious that Paul, who had stayed with the disciples in Jerusalem, and had doubtless heard their accounts, never seems to have doubted that Christ's other post-resurrection appearances were of the same nature.

Again, there are one or two general considerations that make it seem impossible that Christ's resurrection was physical. Because if it was really so, why did he appear and disappear in such a mysterious fashion? And above all, why did he never appear to his oppressors, or indeed to anybody, except those with whom he was in some kind of sensitive relation (and to Paul as a beginning of a relation of this kind). The Jews in their anger, might perhaps conceivably, but not likely, ignore his re-appearance; but surely the indifferent Romans would have shown some interest in such a strange phenomenon. The way in which

the spiritual truth in Christ is in sharp contrast to the materialising tendency in the disciples' minds, is again illustrated in the case of the appearance to Mary Magdalene and the message given to her.

This story has, from its very unexpectedness, a strange ring of truth. Because one realises that the last thing that the disciples would expect, or even like, would be that Christ should choose a woman to appear to first, and make her the first Apostle of the Resurrection, sending her out, indeed, ~~with~~ the most important message that humanity has ever received from God, Eternal Life. For, in stories like this, one may take it for granted that it is the unexpected that has really happened. The auto-suggestion of hope and longing and expectation, that is often supposed to account for the Resurrection incidents, has no place in this story. For incidents like this, characteristic of Christ's utter indifference to sex in his disciples, an indifference which the men among them, at all events, did not share or even understand, is more likely to represent his action than their imaginings.

To Mary Magdalene, Christ seems to have explained his temporary manifestation, as the fragment of their conversation shows, "Hold me not (back) for I am not yet ascended to my Father. Go unto thy brethren and say to them, I go to your Father and to my Father, and to your God and my God." Here it seems as if Christ was explaining that Mary must not cling to this perhaps passing manifestation, that the real life he was coming to would be beyond the Kosmos, and his real presence would then be recognised spiritually, not in the psycho-physical world.

Then, from the point of view of Christ's life and teaching, it is perhaps impossible not to feel that there is great improbability attached to the idea of a material resurrection. It is difficult to think that Christ, who said he was going away out of the Kosmos, to be manifested in God, should want to revivify his material body. It seems more likely that he should have shown the way to Eternal Life to his

disciples, by opening their eyes to see the living psyche—the psyche that he had laid down in the Kosmos that he might keep it to Eternal Life, and show how all men might follow him in this raising up of the human form from death to life. One imagines Christ's resurrection as a raising up not a raising again. The idea behind this is that the psyche, not the body, is the real life and human form of man. The body, real as it seems to us, is only the outer husk and temporary manifestation of the psyche. The body is necessary to the psyche in the psyches' struggle to free itself from sin. The divine in every one of us is all the time purifying our psyches, the sin that is thrust out of the psyche appears as illness in the body and gradually destroys it. When the psyche is quite free of sin, it has no more need of a material body. For the psyche is in itself the essential human form. Christ who did not sin, seems somehow through the law of love to have allowed the sins of others to bury themselves as it were in his material body, and destroy it.

And yet in his psychic human form, made of the real substance and shape of human life, he could "ascend" to manifestation in Spirit or God. Thus, in his resurrection appearances, he gave his followers a clue to the meaning of his promise, that those who believed in him should be raised up, that they should keep their psyches to Eternal Life, that they should never die, etc.

The words to Mary Magdalene seem to point to a strange state of suspense, he had not yet "ascended to the Father." It was as if he was standing on a sort of neutral or independent ground, between physical and spiritual manifestation. Perhaps manifesting himself in a psychic form, because it is possible, under certain conditions, for a human being to see psychic form. But if he had manifested himself in spiritual form, after his psyche was united to Spirit, or the Father, nobody could have seen him, as no physical organ is sensitive to spirit. His disciples were not yet spiritually perceptive. Without sight their minds could not have conceived of Christ's resurrection. So that his appearance in an

intermediate state was an act of power (that is love). That this psychic manifestation is not possible to others, is no proof that it is not possible to Christ, because (unlike the body) the psyche is absolutely sensitive to and limited by sin, and one can imagine no limit to the Love, Life and Truth of a sinless psyche.

As once before in the Transfiguration, it seems possible that he could have given his disciples flashes of psychic sight and understanding, after he had ceased to be manifested in physical form. So that while they were still incapable of meeting him spiritually, they might yet be assured that he still lived, and this assurance would draw them on gradually to an understanding of the real Truth of Eternal Life in Christ.

These suggestions are not put forward as proofs or attempts at proof, only in the absence of any possible proof, they seem to form the most likely explanation and reconciliation of somewhat conflicting accounts. But though there is a surface disagreement as to Christ's appearance in the different accounts, whether he was manifested in a miraculous physical body, or in a wholly natural and real, though not exactly material, psychic form, in every case the words that he said seemed to show it was really he who was present.

After the very significant conversation with Mary Magdalene, Christ's next appearance is to all his disciples. He says "Peace unto you, as the Father has sent me, even so send I you" (to express or glorify God in the Kosmos) that is express in oneself the Love, Truth and Life that are God in Christ. Then we get a curious phrase "He breathed" (on them), saying." The Greek word here translated "he breathed on them" is *ἐνεφύσησε* (enephusesese), from *ἐμφυσάω* (emphusao) breathe into (as a flute). There are other verbs nearly allied to it, one of which might easily be confused with it by a careless copyist—*ἐμφύω* (emphuo), implant (in the soul), instil into. Or, if this is not so, "breathing into" itself need not be taken in a literal physical sense.

Probably the "breathing in" here used should be taken metaphorically, as inspiring, instilling into, or implanting. In either case it would refer to an idea, not a physical breath, and the sentence would be a stronger variant of "He taught them, saying."

This is more important than it seems at first sight, because of the strange interpretation often given to the following words.

The phrase "breathing on them," seems to establish a sort of atmosphere of mechanical magic, which prepares the mind for the reception of the idea of a specially and magically endowed priesthood, instead of a Universal Truth. The rest of the passage is "Receive ye the Holy Ghost, or Spirit; whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain they are retained." To anyone who believes that God is Spirit, or Love, or Truth, the meaning of this is simple and spiritual, and in harmony with the rest of Christ's teaching, "Receive the Holy Spirit" would mean, "Receive unto yourselves the Spirit of Love or Truth." The great reason for this is that by receiving we give to others. (We must sanctify ourselves for the sake of others, as well as for ourselves.) The Spirit of Love and Truth always forgives everyone every wrong, for it is the spirit of Forgiveness. Now, to forgive a wrong done by another is an action that, by the laws of life, makes a real difference to that other. According to the psychic law of justice, which is the result of the unity of all psychic life, the injured always gets the power and opportunity of exact vengeance, an eye for an eye, a tooth for a tooth. Therefore if anyone wills to have revenge, they can always get it, whether in this incarnation or another. "Whosoever sins ye retain, they are retained." This law is absolutely exact, every jot and tittle of it must be fulfilled, unless it is cancelled by the spiritual law of love. Your opportunity of vengeance may come to you in the shape of a strong temptation to do evil to some one. Your desire for vengeance or unforgiveness, long forgotten by yourself, still exists in your unconscious mind, and is transformed into

a subconscious temptation to hurt. The wronger will in the end get the exact measure of punishment from the wronged. But if the injured person really forgives and loves his enemy, the wronger will not be punished, for there will be none to punish him. "Whosoever sins ye forgive, they are forgiven unto them." There will be no question of punishment, because what is forgiven on earth is forgiven in Heaven. To be injured by another is thus to gain power. The Son of Man has power on earth to forgive sins. But it is not a priest who has this power, but the sufferer of wrong.

Thus Christ warns his disciples of this great human power of forgiving or retaining sins, and counsels them to have in themselves the Spirit of Love and Truth, for the sake of those who may injure them as well as for their own sakes. To forgive is the necessity of Eternal life. So is to be forgiven. To forgive another is to take a great obstacle out of their path to Eternal life, as well as out of one's own path.

For it is an attempt to bring peace and harmony into the discordant psychic vibrations of an established hate relation. One might indeed paraphrase the verse thus: "Try to receive unto yourselves the Spirit of Love and Forgiveness, for you have a real power over anyone who has injured you. If you forgive them, they are really freed from their debt, but if you do not you will have in your hands the disastrous power of exact vengeance."

The results of a want of forgiveness are very far-reaching. It has been said that everyone who is injured has the exact power of vengeance in his grasp. This is the Justice of the "Kosmos." But if he uses this power, he, in his turn, becomes in the power of the one he has injured (with his "just" vengeance). For this, too, is exact psychic justice. So every injury done to another (or vengeance taken on another) is also a temptation to that other to do evil. At the present stage of humanity, all evil done by one to another is vengeance or justice, for the roots of all human quarrels seem to be far back in the primitive life of man.

Without the Spirit of Love there is no forgiveness, without forgiveness there is no Eternal Life.

But, on the other hand, everyone who is injured has the tremendous power of forgiveness in his hands. By this power he can release himself and another from an evil spell that has bound their lives to a circle of suffering and reprisal, through the ages.

It is our "debts" that keep us in "prison" in material life, bound to the wheel of birth and death (as the Buddhists say). Every sin is a debt, every injury done to another is a debt to that other. According to the psychic law of justice, we must pay our debts to the uttermost farthing (in that painful coin in which they were contracted,) before we can enter Eternal life. But if we forgive one another, we cancel one another's debts. And if we do this, it is the justice of God to cancel ours. "Blessed are the merciful for they shall obtain mercy." This is absolute justice, getting exactly what you give. In reality no one can separate the merciful from mercy, any more than they can separate the merciless "just" from merciless "justice," and thus forgiveness in all relations is the love of God, redeeming and freeing human life from the tyranny of circumstance, space, and time.

It seems rather strange that people should think that these universal injunctions of Christ really meant nothing but the consecration of a special set of men, endowing them with power from heaven to forgive other people's sins. Christ deals always with the individual and the universal.

But many people's minds seem to be obsessed with the ideas of grades and ranks, and assemblies and organisations. And these have willingly co-operated with those whose unconscious minds could not be satisfied without power and privilege. Till, from the living words of Eternal life, addressed by Christ to all men for the guidance and transformation of their inner selves, there has been evolved a set of rules for the founding and control of a society.

The story of Thomas is the one that seems most out of harmony with the idea of psychic resurrection. Because

stress is here laid on the wounds in the hands and feet of Christ, and the injunction is quoted, " Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side." This implies the presence of a tangible form.

The idea of the marks of the wounds does not seem to present any difficulty taken in the light of the inter-relations between the human psyche and the human body. And Christ's psyche could not yet have been manifested in spirit (for He was not yet ascended to His Father). If one thinks that every physical event is first a psychic event, every physical illness the result of the externalisation and throwing off of a psychic illness, the scar appearing on the psychic form is perhaps not wholly an impossible idea. As to thrusting the hand into the wound, it is hard to know what psychic experience these strange words represent. Their object may have been to demonstrate the fundamentally physical nature of the psyche, and its absolute sensitiveness to will-vibrations, which is characteristic of its inner nature of super-sensitive, but physical life. Or, on the other hand, this sentence may simply represent an effort on the part of the correctors to strengthen the case for material, physical resurrection.

As to the spiritual meaning of the story, it seems to be an example of the different ways of knowing things, from external or internal evidence.

Faith has been criticised as the power of believing things that are, by the nature of them, incredible. Now, this is really exactly the opposite of faith. If we follow out the idea that there are two ways of knowing things, one is by analysing them, the other is by being them, we shall understand the quality of faith which Christ called blessed (or immortal). If you "are of the Truth" you hear his voice (because he is Truth). If you have not got the Truth in you, you cannot understand his words. It is only if we have in us the faith and hope which is our only possible present response to the truth of Eternal Life, that we can

believe in Christ's Eternal life. If this response to Eternal Truth is in us, through it we are able to perceive and believe that which has thrown its light into our own lives.

By its nature, which something in our nature is akin to, or even identical with, it is not incredible to us. It is the Truth calling to the truth in us. The Love calling to love in us, the Divine Life calling to the life in us.

Unless one has a thing in oneself, one cannot really believe in it. To believe in invisible, Eternal Life is to be blessed (verse 29).

The word *μακάριος* (makarios) "blessed" seems to have an association of immortality clinging to it, it is not merely human happiness, but the divine joy of the gods.

The real blessedness of "faith" is not, then, that one has a faculty of believing incredible things, but that the person who has real faith has that which is incredible to many, the Love of God in Christ growing in them, however slightly. Then it is no effort to them to discover, or believe in, the source of that divine stream which to them is such a tremendous reality, as it begins to rise in them towards Eternal Life.

If one has this faith in the Resurrection of Christ, the faith of experience and life, one does not seek outside proof, because no spiritual truth can be proved in physical terms, what one lives and shares in, one knows.

After the story of Thomas, the Gospel seems to have ended, originally. Thus in the thirty-first verse we have John's reason for writing it, the reason that the Gospel itself leads us to expect. That is, that "you may believe that Jesus is the Christ, the Son of God, and that believing you may have Life in his name." Thus the Eternal Life of God in Christ is the goal of human life, to be arrived at through faith, the effort to realise in ourselves the living Love and Truth that is his name, the name of God. For it is only through living Love and Truth, that we can really believe in the Love and Truth that is the Living God in Christ.

To sum up the three appearances of Christ in this

chapter, one might say that each time he gave a message to individuals to give the world.

The first was the message of Eternal Life given to Mary Magdalene. The rising up of human life to God, who is our Father, the origin of our spirits, as well as the origin of Christ's spirit.

The second was the message of Love given to the disciples (perhaps the five hundred mentioned by Paul). This was the message of peace in earthly life.

- The third was the message of Truth, or of the faith that is our response to Truth that is God, given to Thomas and the others. This also brings peace in earthly life. Thus Love and Truth bring Peace in earthly life. And the fact that Christ "goes up to his Father" is the certain hope of the rising up of the life in us into Divine Eternal, Infinite expression. For "My Father is your Father."

CHAPTER XXI

The Second Call

At Dawn on the Lake

THIS chapter seems to have been added, as the original end of the Gospel was obviously at the end of chapter xx. One can imagine this last incident being recorded by one of John's friends, who had heard the story from him, and finding it not incorporated in the Gospel, or indeed in any other Gospel, added it here. Thus the writer must have hoped to give it to the world, as it had been given to him or her as the personal witness of John, "the disciple who beareth witness of these things and wrote these things, and we know that his record is true" (verse 24).

And thus we can make allowances for the very fragmentary nature of the story, and, perhaps, for the outer circumstances which seem baffling and full of contradictions.

Thus Christ, who is the Son of God, incarnate Love and Truth and Life, who came to give Life, not to destroy it, who said "blessed are the merciful," is represented as causing his disciples to catch a multitude of fish (verse 6). One has only to imagine the scene, the hundred and fifty-three great fish panting their lives out on the shore at the feet of their destroyer, Christ, to feel that there is something quite untrue, and even blasphemous, in such a picture. Those who have taken this story literally, and believed it, fall into two different classes, as being under the influence of two different ideas, or sets of ideas.

(1) Those who believe that the Love and Mercy of God in Christ only applies to human beings. This would imply that the Love and Mercy of God, in Christ, is not infinite and universal, but falls short of sub-human life. If this were so

and Love were not really God, but only a quality exercised by God in dealing with men, then, indeed, it might be argued that the lower animals have no claim on our love and mercy, for how could we expect to be more loving and merciful than God? But if this one story is taken to prove, in exact opposition to Christ's life and teaching, that the Love of God is not infinite and universal, and His real Being; that, in fact, God is not Love, only at times loving, Christ's call to us to live Love, always, under all provocations, and in every circumstance, would lose its meaning and justification.

If Christ's interpretation and manifestation of God was of Love limited to humanity, one understands well the people who (2) give this limitation as a reason for turning away from Christ altogether. If, they say, the Love and Mercy of Christ was limited to human beings, and not infinite, he fell short in understanding, and it is not to him, but to Buddha, men must turn to find the real Logos of God in universal love.

If one grants the premises, the logic of these two alternatives is irrefutable.

But another idea suggests itself to one's mind, "Blessed are they who have not seen, and yet have believed."

From the point of view of faith in the Infinite, Everlasting, Universal Love, that is God in Christ, it seems quite incredible and unthinkable that he who said of the sparrows "Not one of them is forgotten face to face with God," should have brought death and torment to the humblest of God's children.

Thus, in this case, it is faith that makes us incredulous. For faith is belief in that which the Divine life of love within us makes credible and real to us, and this idea is incredible to the Love and Mercy that is the Spirit of Christ in us.

Faith in this Love and Mercy makes it impossible to believe that they are not Infinite and Universal, or that Christ could manifest God to his disciples, by giving them miraculous help in killing animals.

It seems far more natural that the disciples who, as they themselves allow, had not yet received the Holy Spirit, should mistake a coincidence for a miraculous intervention. To catch fish, even a great number, is not necessarily a miracle, but people in an excited and puzzled state of mind will see miracles in quite ordinary events. It also seems natural that Christ's words, "children, have you ought to eat" (verse 5), or "perhaps you have nought to eat") should refer, like his later words to Peter, "Feed my sheep," not to the needs of the body, but to the spiritual food. • •

Eating and drinking seem always to be used by Christ as symbols of receiving into oneself, by giving out in life the Love of God. This is the Bread of Life, the food of the soul.

"My meat is to do the Will of him who sent me." This does not mean that Christ did not recognise the needs of the body, or necessarily that he did not give his disciples food on this occasion. But it means that, as he had often done before, he used the outer symbol of eating and drinking to explain to them the meaning of deep spiritual truths.

But, indeed, there is a historical reason that throws doubt on the accurate description of events in this chapter. The detailed insistence on bodily food at once reminds us of one of the hottest controversies in the early Church, on the nature of Christ's resurrection. It is natural and to be expected that in this chapter would culminate the "corrections" of those "correctors" whose chief object was to prove, in face of various heresies, from a corrected version of Scripture, one of the most precious of orthodox dogmas, the doctrine of the physical resurrection of Christ. This, of course, could best be done by making it clear and indisputable, rubbing it in, in fact, that Christ ate, in an ordinary way, after rising from the dead. This results in a confusion of details, and an extraordinary emphasis on the physical process of cooking and eating, which is far indeed from Christ's symbolic view of such actions. But a distortion in the story that is the result of the obsession of a fixed idea, can surely be discounted in our minds now that this

controversy is practically dead, and the passions that it gave rise to have ceased raging. Again, if this story was current in its present form in the earliest ages, it is very hard to account for the stress laid on the virtue and rightness of abstaining from flesh food, amongst early Christians, a tradition that has in our day nearly disappeared.

The fact that Christ called his disciples away from being fishermen, once, is quite clear and undisputed. That he should do this a second time is not strange. Of course it is unthinkable that Christ could blame anyone for working or earning their livings, and indeed it is a platitude to say that a life of work and service for others is a very natural expression of an inner spirit of love and kindness. This spirit shines through and glorifies any circumstances, but the absence of this spirit, and a concentration on the pursuit of physical objects of desire, is wholly another matter. These people to whom so much had been given had been called to give to others, and show to others, the way that had been shown them to Eternal Life. And instead they were bending all their energies to destroy life, and to satisfy their own physical needs.

Christ's love is for all living things, for it is coextensive with Life, the Temple of God.

But as yet the disciples had not in them the spirit of Love to understand this, they still knew not the spirit they were of. Perhaps, too, they were suffering from re-action, after the terrible emotional strain of the past week.

Taking into consideration the materialist tendency in their minds, it is quite easy to understand that, in their astonishment and bewilderment, their first impulse after they had lost the companionship of Christ in their daily life, was to go back to the old life they had lived, before they knew him. This life involved the constant destruction of life for the sake of daily physical sustenance. It was on the entirely physical level of seizing the life that God had given to others, and using it for one's own physical well-being.

They had ceased to give away to others the Bread of Life

which they had received, and thus, while they were providing themselves with this physical food, they were starving spiritually. For the moment, in their blindness, they had given up the great life of spiritual giving and receiving, to which Christ had called them.

Thus one can imagine that Christ's words meant pity for them, because of the absence in them of the active love and truth that is the food of Eternal Life.

"They had nought to eat" (verse 5). They were not doing the will of God, or receiving the Bread of Life. They were living and working for the sake of physical needs alone. When Christ tells them to come and break their fast (verse 12), it is hard indeed to believe that it is only of physical food he is speaking. One thinks involuntarily of that other time when he said to them, "Labour not for the meat that perishes, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you."

Over and over again did Christ use hunger and the desire for food, as symbols of the hunger of the soul for the Daily Bread of Eternal life.

Surely here too, he is using their hunger and their fishing to show that there is a real spiritual hunger, which they are suffering from. And that the spiritual hunger for the Divine Love, Truth and Life can only be appeased by giving and living Love, not by casting nets into the sea of psychic life, to get what one can for oneself, in the cruel competition that is inseparable from a determined desire to gain any of the prizes of material possession. "Seek ye first the Kingdom of God (Truth) and His righteousness (Love) and all these things shall be added unto you." They were beginning already to take and not to give, and so to starve spiritually. Christ thus finds them destroying physical life, and not helping others to Eternal Life, through the Truth that he had given them.

And in his accustomed, but still strange and symbolic way, he tells them to come and break their fast. Perhaps the words "Cast the net on the right side of the ship" (verse 6)

were really a literal misunderstanding of a warning from Christ, telling them that giving and taking were the two sides of the same thing, and they were using the wrong side, for one must always give, not plan to take from others. Surely such an interpretation is more credible of the Christ of the Gospel, the Love and Truth and Life of God in a human psyche, the Christ of Faith, than a mere insistence on, and gratification of, the needs of the body.

Certain it seems that if we interpret the scene thus, the conversation falls naturally into its place. One can imagine the spiritual famine and absence of life from which Peter is suffering, as he has so lately refused three times "to give the Bread of Life to others." If you will not give it to others you cannot have it yourself. Thus Christ says to him three times "Feed my sheep" (verses 15, 16, 17).

In the question, "Simon, son of John, lovest thou me," the word used by Christ is ἀγαπᾷς (agapas) twice, and φιλεῖς (phileis) once, whereas in his answers the word used by Peter is φιλῶ (philo) repeated each one of the three times. It is as if Christ asked him if he loved him with, and in, the Divine Love in him. And Peter answers that he loves him with human love. And always Christ has the same answer. For to love him is to give the Bread of Life that one has received to others; one cannot really love Christ without loving, and wishing for the Eternal life of all living beings.

In fact it would seem that to allow the same kind of symbolic meaning to be the basis of the confused fishing episode, that all the world allows to the saying "Feed my sheep," would bring the story into touch with the rest of Christ's teaching (as to the nature of God). For one might say, when Christ found his disciples destroying life, even the very humblest, to supply their physical needs, he tells them he has called them to a different work. The fishermen's relation to the fish is the wrong relation towards life, the only right relation for them, is the relation of the Shepherd to the sheep. He himself came not to destroy life, but to give Life, and the great preoccupation of his disciples

must be to share in his work of offering the Bread of Life to all men.

In this has been Peter's failure, he cannot live love, although he can feel it. It is perhaps significant that Christ addresses him as "Simon, son of John," taken in connection with Christ's other words about his name. Simon, which means an evil companion, he has changed to Peter, "the rock" on which he will build the new nature—the "spiritual seed" he will call forth. John means "the Grace of God." Christ in calling him Simon, son of John, seems to allude to the two forces in his nature, the strong self of self-love, and the new self of Love and Truth that will be his, the self that is, in everyone, the Son of the Grace of God.

This may sound fanciful, but it is surely in touch with the old play of words on Simon's name. To feed others with what we receive is the life of love in us. And this "manifestation" of Christ has in it a warning, that no man can really believe in him, and go back to their fishing (that is working for the physical and psychic benefits that they can get by preying on the ocean of psychic life, with individual nets of desire, and neglecting to scatter the Eternal Bread on the waters of this world).

Christ goes on to warn Peter of some future disaster, the result of his want of understanding and love (verse 18).

The strange words about John make one think that this disaster refers to a future incarnation.

Peter's curiosity about John's future would then be met by Christ's knowledge that John would tarry till he came (verse 22). That is, he would go on living till Christ had come to him again, this time spiritually, in the love and truth that is Eternal Life. That, in fact, the last day, when he could be raised by Christ to Eternal life, would come to him in this lifetime. Therefore, for him there were no future warnings.

That the disciples puzzled over this saying, is not strange. Once before in telling them of the connection between John the Baptist and Elijah, Christ had said "he that hath ears

to hear let him hear," which points to the idea that he knew that, in this matter, there were some who could not follow him. But the materialistic interpretation that they so naturally took refuge in, was quickly disproved. The world did not come to an end, and Christ did not come physically, and John died like anyone else. The recorder has no alternative explanation to offer, but hints that there is a mistake somewhere in the interpretation, and repeats again the words that Jesus said, leaving them unexplained (verse 23).

There is nothing inherently unlikely in the Re-incarnation explanation, if one studies the characters of the two men. Peter had obviously not learnt to *live* love. If one reads his record in the Acts, one sees that he has not yet understood "what spirit ye are of," but is still in the stage of calling down fire from Heaven on wrong-doers. While John, according to his Epistles, and what little records there are, seems to have grasped and lived in Christ's spirit. It is in keeping with all Christ's life that he should have told all people the exact truth that would help them to Eternal Life, giving to these two a sudden flash of light into the inner mysteries of their existence.

The last words of Christ recorded in this Gospel are "Follow me." It is as if he was recalling the time when they had left their fishing and followed him in physical life. And now again he calls them to leave their fishing in psychic waters for the objects of desire, and follow him in spirit and in truth into Eternal Life, the Life of Lives, the Life of Love.

THOUGHTS SUGGESTED BY THE 'LORD'S PRAYER

THOUGH the Lord's Prayer is not in the Fourth Gospel, it is so integral a part of Christ's teaching and so great a factor in determining the mode and nature of prayer, that it seems impossible to leave it out altogether in considering any aspect of his thought. In the short, fragmentary form in which it has come down to us, it yet seems to cover all we need to pray for, for ourselves and others,—the working out in space and time of that Divine and difficult adventure by which the inner "Son of Man," in everyone, is born again and becomes the Son of God.

Thus it is the prayer for the Transmutation of Life through the Life, Truth and Love of God within us, building up the psyche, mind, and self of Eternal Life. And thus, too, it falls into line with Christ's own last wonderful prayer in John xvii.

In the following sketch an attempt has been made to point the way to that deep, inner, continuous movement of thought and will ; on which the fragmentary phrases seem to be threaded, like pearls on a string. The interpolated words are merely meant for suggestions and hints of this underlying, unifying rhythm.

Our Father in Heaven may thy Holy Spirit come upon us and purify us.*

May thy name be holiness within us (for the Name of God is Truth, Love and Life or Spirit).

Thy Kingdom of Truth come within us.

* Marcion, A.D. 140 to 210.

Thy will of Love come into being within us.

As in heaven so on earth, the will of Love joins earth to heaven, the psychic to the spiritual.

Give us this day the Bread of real life. The Spirit and Life of Christ, within us, which we receive, and give to others. Thus we pray for Truth, Love, Life, within us, the flame at which every man can light his candle.

Forgive us our sins, as we forgive them that sin against us.

• For here, too, to receive and to give is Life.

Lead us not unto temptation.

Trials made for ourselves by our own evil will in the past, acting on character and circumstances.

But draw us to Thyself away from the evil within ourselves.

For thine is the Kingdom of Truth, within us,

• the Power of Love,

The Glory of Life,

into the Life of Lives—the Real.

* The word *ὁμοούσιον* (homo-ousion) was used at the Council of Nicæa to mean "of one substance." When the use of this word was challenged by Arius as unscriptural the orthodox party justified it by saying that if it was not found in Scripture absolutely, it was found in compound words and in roots of words, such as *ἐπιούσιος* (epi-ousios): if not *οὐσία* (ousia) itself there was *οὐσα* (Stanley's History of the Eastern Church, p. 129). This perhaps justifies us in suspecting that the word *ἐπιούσιον* (epiousion) translated "daily" in the Lord's Prayer, may really have expressed a difference in substance, not the ordinary bread that builds up the physical life, but the Bread of God, the "super" substance, that builds up the Spiritual life. Or as *ἐπὶ* (epi) is used in many different senses, it might mean a different substance, or substance to come. Among the accepted meanings of *οὐσία* are the substance or essence of a thing. It will be seen in any of these meanings the radical and spiritual sense would be the same, the Bread of Life, not ordinary bread. These suggestions, of course, depend on resolving the word into its constituent parts, instead of translating it as part of the verb *ἐπειμι* (epeimi) the coming (day).

It is usual to speak of spiritual vibrations as "higher" than, or "above" material ones. God is "above" us, Christ comes from "above," Divine Life is "super-natural." Such expressions are of course symbolic, but they are very generally used.

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